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By ROBERT ERNEST HUME

THE WORLD'S LIVING RELIGIONS

Revised Edition

Translated into Spanish, "Las Religiones Vivas"

THE THIRTEEN PRINCIPAL UPANISHADS

Translated from the Sanskrit with an Outline of
the Philosophy of the Upanishads and an Annotated
Bibliography. Revised and Enlarged

TREASURE-HOUSE
OF
THE LIVING RELIGIONS

Selections from Their Sacred Scriptures

Compiled and Edited by
ROBERT ERNEST HUME

M.A., PH.D., YALE UNIVERSITY
DOCTEUR DE L'UNIVERSITÉ DE STRASBOURG
PROFESSOR OF THE HISTORY OF RELIGIONS,
UNION THEOLOGICAL SEMINARY
IN THE CITY OF NEW YORK

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EVERY Scripture inspired of God
is also profitable for teaching, for reproof,
for correction, for instruction which is in righteousness,
that the man of God may be complete,
furnished completely unto every good work.

*Christianity: 2 Timothy 3.16-17;
American and English Revised Versions*

SEEKER after the highest truth!
Study the Sacred Lore,
in order to cause yourself
and others to attain perfection.

*Jainism: Uthara-Dhyayana Sutra 11.32;
"Sacred Books of the East" 45.49*

KEEP these sayings in thy heart.
Having listened to the truths
laid down in the Scriptures,
follow them duly.

*Hinduism: Mahabharata 12.103.50-51;
Protap Chandra Roy, "Mahabharata"
9.335; similarly Manmatha Nath Dutt,
"Mahabharata" 12.153*

WE believe in that which has been revealed to us
and revealed to you.
And our God and your God is One;
and to Him do we submit.

*Islam: Koran 29.46 (verse 45 in most other
versions); Muhammad Ali, "The Holy
Qur-an" 783*

PREFACE

This book aims to present the quintessence of the religious wisdom of the world since the tenth century before Christ. All the historic faiths now living have been drawn upon to contribute of their treasures; and it is intended that these pages shall contribute to an increase of positive knowledge and also to a general increase of faith, hope and love for all mankind.

All the religions of the world teach that man can, and should, become perfected through the various processes of salvation. The fullest fruit of the religious life comes, partly in attaining the proper relation of man with the Supreme, and partly also in proper sympathy between man and man. Such convictions have provided the plan for exhibiting the common elements among the enduring organized religions; and a methodical scheme has been followed for collecting and for arranging the materials in this book.

Along with the purpose of supplying an anthology assembled from the sacred scriptures of the extant historic religions, this book is designed also to serve as a scientific source-book for a comparative study in the fields of active religions. As indicated in the Bibliography, a few of the documents represented have been published in several more or less reliable English versions. Thus the Bhagavad Gita, most beloved and most influential among the sacred scriptures of Hinduism, has been rendered from Sanskrit into English by over forty translators; and the translation of the Chinese Tao Teh King, the primary scripture of Taoism, has been undertaken more than twenty times. Among the 3,074 passages selected for this book the utmost care has been exercised to select from various alternative translations that particular rendering which is at once the most exact equivalent of the original text and also the most quotable for its English diction. This labor has involved scrutiny of the original languages in the case of Hebrew, Greek, Chinese, Sanskrit, Prakrit, Pali, Gurmukhi and Avestan. Indeed, for forty-two passages the compiler has himself ven-

tured to make an original translation or an improvement in English. The Bible, containing as it does the sacred scriptures both of Judaism and of Christianity, is quite unusual in its many translations printed, either in whole or in part, in 927 languages of the world. The Authorised Version of the Bible is the most frequently quoted single literary product in the entire history of the English language. Accordingly passages from the Bible not otherwise indicated in the Reference-Notes have been taken from that Version. For all other passages the compiler has indicated the volume and page of the English translation quoted in addition to the chapter and verse of the document cited. Thus the Reference-Notes alone occupy about one fifth of the pages. The book, therefore, can serve as a scientific work of wide range and of rigorous exactitude, as well as a volume both representing and fostering the religious life of mankind.

The 134 documents from which all passages have been selected were written originally in sixteen Oriental languages. In the case of the sacred scriptures of Hinduism, which are the most extensive of any religion, the minimum number of pages in the portions which have been translated amounts to a total of 18,089. Of all the sacred scriptures reviewed in this volume the minimum number of pages in the shortest English translations is about 37,835. Counting all the larger translations which contain notes and explanatory apparatus, the total number of pages actually handled in the preparation of this volume amounts to 106,423.

The Divine Spirit has been active in many forms among mankind. But the most powerful currents of religious life have flowed down from the past, and are still flowing, through the channels of the organized systems of religion. Both in the Orient and in the Occident fresh stirrings of religious life have arisen outside the bounds of traditional forms and groups. However, among cultured peoples there now exist only eleven distinct religious systems which have lived for more than a hundred years, and which have maintained their own art, literature, social organization and ecclesiastical worship. Considered chronologically, only two religions, Islam and Sikhism, have originated later than the beginning of the Christian Era. All the other eight living historic religions of the world, namely, Hinduism, Judaism, Shinto, Zoroastrianism, Tao-

ism, Jainism, Buddhism and Confucianism, are more ancient than Christianity by at least five hundred years. Considered geographically, all of these eleven religions originated in the continent of Asia. All the other continents, Europe, Africa, North America, South America and Australia, have produced religions of a kind, but no religion with the power of survival. Southern Asia gave birth to four of the living religions, namely, Hinduism, Jainism, Buddhism and Sikhism—all born in India. China and Japan in Eastern Asia produced three distinct religions: Confucianism, Taoism and Shinto. From Western Asia there sprang four other living religions, Judaism, Zoroastrianism, Christianity and Islam. The arrangement selected as best suited to the plan of this book presents these eleven surviving historic religions not according to age, birth-place, size, or any preferential estimate, but according to the alphabetical order of their names in the English language—from Buddhism to Zoroastrianism.

All the religions in the history of the world which have advanced above the primitive stage of culture have developed a varied and valuable literature. Among specimens of the world's best literature there would certainly be included some beautiful passages from the religions of Babylonia, Egypt, Greece, Rome and from other defunct systems. Abundant material could be gathered from the preachers, philosophers, poets and expositors who are to be found among the ancient and recent literature of every religion; but such material would not represent any considerable organized group of followers. The only religions which have managed to survive the devastations of time are the ones which possess a canon of sacred scriptures revered as authoritative depositories of saving truths. All the living religions have been able both to maintain the continuity of their dominant teachings and to adapt themselves to changing conditions, just because of their reverence for their sacred scriptures, in whose ancient formulas every succeeding generation may perceive fresh applications of eternal truths.

Among the canonical documents of the living religions there occur numerous references to particular places and individuals, and also some primitive teachings and conflicting ritual-forms such as sacrifice of animals and worship of animals. But the progress of the world needs authoritative doctrines which are lofty and uni-

versal, rather than limited, primitive and particularistic. Accordingly, this book offers from among the finest teachings of the historic living religions only those ideals which are actually taught in the canon of sacred scriptures recognized as authoritative by all adherents of each religion, and which also may well be accepted by all mankind. One exception in the source-range has been allowed in the case of the Shinto religion, because its earliest and most revered sacred scriptures, the *Ko-ji-ki* and the *Nihongi*, are chiefly chronicles, lacking in devotional material, and because without some of the choice gems of the later Shinto literature the contribution of Japan would have been left relatively unrepresented.

This book attempts to present important aspects of the consensus among the teachings of the various living religions. It does not deal with the more frequently presented subject of the dissensus or disagreements. And it does not deal with the momentous subject of the personalities of the Founders of those religions which were personally founded.

The ideals comprehensively collected within the covers of this one book have been avowed widely among the various living civilizations of the world through a history extending, in the case of the longest lived of them, for not less than thirty centuries; yet in many cases they have not been precisely known outside of their own native lands. In the hurried life of today we frequently overlook the wisdom of other lands and other ages. These selections, veritable treasures dug from the rich and deep deposits of the world's religious knowledge, are here made available, according to a systematic plan, for persons who seek information and inspiration.

ROBERT E. HUME.

EXPLANATORY NOTES CONCERNING METHOD

All poetical selections are printed in the traditional manner, with a capital letter at the beginning of each line.

For the sake of a more attractive appearance of the entire contents of the book, and for a more ready comprehension of the units of thought in sentences which sometimes are rather involved, all prose passages also have been brought into the same general scheme of line-arrangement. But the passages which originally were prose are differentiated by the use of a capital letter at the beginning of each grammatical sentence only, and not at the beginning of each printed line.

Practical use has shown that this method of line-arrangement is valuable for individual use of the highly concentrated thoughts in this book, and even more valuable for oral reading and for congregational use in public worship.

The sequence of the selections under the heading of each religion is according to the canonical order in which those passages follow one another in their own respective sacred scriptures.

At the end of each selection along the right-hand margin of the page, there is a series of key-numbers referring to the Reference-Notes (pages 301-402) which have been compiled for each of the fifty-one chapters.

In passages where the speaker is represented as Deity and not a human speaker, the compiler has added the formula "Saith the Lord" in square brackets,—if such introductory formula does not occur in the verse or verses which are actually quoted.

In passages where Deity is represented as using a reflexive pronoun within the direct discourse which is being quoted, every such pronoun is distinguished by means of capital letters.

In passages where Deity is being referred to with an appellation, whether noun or pronoun, the initial letter is printed as a capital,—for example, He, Him, Who, Whose, etc.

In passages where a relative pronoun refers to a personal antecedent, the modern form "who" is used in place of the archaic forms "which" and "that."

In order that everything in the body of the book may be readily intelligible and universally acceptable, there has been omitted every proper noun, whether personal or geographical or theological. But the generic term "God" or "Deity" or "the Supreme" has been substituted in place of the special terms used in Arabic, Chinese, Hebrew, Sanskrit and the other languages quoted.

Every substitution of this nature, every addition or verbal emenda-

tion in the translations here presented is fully indicated in the Reference-Notes. Of course there has been a great deal of omitting and arranging. Indeed, from the title of the book and from the Table of Contents and from a comparison of almost any individual passage with its full setting in its own original document, the reader will perceive that very carefully selected material has been taken out from a vast literary field, and then has been arranged according to a highly elaborated methodical pattern for all the eleven religions.

With these detailed explanations concerning method, and with the exception of the obvious editorial headings, the reader may rest confident that every word in the body of the book has been taken from the specifically indicated verses of the sacred scriptures of the world's living religions.

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The Preface has offered some explanation of the care exercised in selecting the translations of the sacred scriptures from which the quotations were taken. A great deal of that material is copyrighted; and I wish to acknowledge gratefully the courtesy of the following publishers, authors and translators who have granted permission for my use of selections taken from the books listed below.

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**TREASURE-HOUSE
OF
THE LIVING RELIGIONS**

Part I

FAITH IN THE PERFECT GOD

CHAPTER 1

THE ONE SUPREME GOD

CHRISTIANITY

The Lord our God is One Lord.

And thou shalt love the Lord thy God
with all thy heart and with all thy soul
and with all thy mind and with all thy strength.

This is the first commandment.

And the second is like, namely this:

Thou shalt love thy neighbor as thyself.

There is none other commandment greater than these. 1

There is but One God, the Father,
of Whom are all things, and we in Him. 2

Let them who suffer according to the will of God
commit the keeping of their souls to Him in well-doing
as unto a faithful Creator. 3

CONFUCIANISM

What Heaven appoints, is without error. 4

Great Heaven makes no mistakes.

If you go on to deteriorate in your virtue,

You will bring the people to great distress. 5

All things originate from Heaven. 6

HINDUISM

He is the God in every way supreme.

He, the Lord of prayer, encompasseth all. 7

He is the Creator, He the Disposer.

He Himself is one, single, one only. 8

"How many gods are there?"

"One! I know that Person,

The Last Source of every soul." 9

The Supreme Being is brilliant, the Light of lights—

That which knowers of the soul do know.

After Him, as He shines, doth everything shine.

This whole world is illumined with His light. 10

The One with His ruling powers, Who rules all the worlds,
 Alone stands in their arising and continued existence.
 God, the One, He, the Protector, stands opposite creatures.
 They who know that, become immortal.

11

The One Who rules over every single source,
 The Great Soul, exercises universal overlordship—
 That One God, glorious, adorable.

12

Supreme Being, Supreme Abode,
 Supreme in purifying power art Thou!
 Person eternal and divine, unborn, pervading all,
 The Primal Lord of Heaven!

Thus all the seers have hailed Thee.
 And Thou Thyself revealest it to me!

O Supreme Person, O Source of beings,
 Lord of beings, O Ruler of the universe!
 Tell without reserve Thine own divine pervading powers,
 Whereby Thou abidest immanent!

13

ISLAM

Praise be to Him!
 His, whatever is in the heavens and the earth.
 All obeyeth Him.

Sole Maker of the heavens and of the earth,
 when He decreeth a thing,
 He only saith to it "Be," and it is.

14

Your God is One God.
 There is no God but He,
 the Compassionate, the Merciful.

15

Shall I seek any other Lord than God,
 when He is Lord of all things!

16

God is to be likened to whatever is loftiest.

17

God is the Light of the heaven and of the earth.

18

He is the Lord of the East.
 He is the Lord of the West.

All on the earth shall pass away.
 But the face of the Lord shall abide,
 resplendent with majesty and glory.

19

He is the First and the Last, the Seen and the Hidden.

20

JUDAISM AND CHRISTIANITY

In the beginning God created the heaven and the earth.

And God created every living creature that moveth.

God created man in His own image.

God saw everything that He had made.

And behold, it was very good.

21

The Lord, He is God. There is none beside Him.

Out of heaven He made thee to hear His voice,

that He might instruct thee.

Know therefore that the Lord, He is God

in heaven above and upon the earth beneath.

There is none else. Therefore thou shalt keep His statutes.

22

The Lord our God is One Lord.

And thou shalt love the Lord thy God with all thine heart

and with all thy soul and with all thy might.

23

There is none holy as the Lord;

there is none beside Thee.

24

The earth shall be full of the knowledge of the Lord,

as the waters cover the sea.

25

SIKHISM

There is but one God, Whose name is True,

The Creator, devoid of fear and enmity,

Immortal, unborn, self-existent, great and bountiful.

The True One was in the beginning.

The True One is now.

The True One also shall be.

26

The greatness of the great God cannot be expressed.

He is the Creator, the Omnipotent, the Bounteous.

He provideth His creatures with sustenance.

Man must do the work which God destined for him.

There is no abiding place except in the one God alone.

27

O Lord, Thou art One.

But many are Thy manifestations.

28

Worship the one God,

Who is the one divine Teacher for all.

Know that His form is one,

And that He is the one Light diffused in all.

29

TAOISM

- How pure and still is the Supreme Being!
 How deep and unfathomable,
 as if the Honored Ancestor of all things! 30
- Knowing the Eternal, means enlightenment.
 Not knowing the Eternal, causes passions to arise,
 And that is evil. 31
- There is a Being wondrous and complete.
 Before heaven and earth It was.
 How calm It is! How spiritual!
- Alone It standeth; and It changeth not.
 Around It moveth; and It suffereth not.
 Yet therefore can It be called the World's-Mother. 32
- It is only the Supreme that excels
 in imparting itself to men,
 and enabling them to achieve merit. 33
- Even if one has but a little knowledge,
 he can walk in the ways of the Great Supreme. 34

ZOROASTRIANISM

- I attribute all things to the Wise Lord,
 the Good, Righteous, Holy, Resplendent, Glorious;
 to Whom belong all good things,
 the world, righteousness prevailing in the world;
 with Whose light all brilliant objects
 and the luminous globes are covered. 35
- When I comprehended Thee as the real Creator of justice,
 Lord among the deeds of life—
 Then through wisdom I recognized Thee in my thought
 As the Beginning and the End, the Father of good purpose. 36
- Other than You, none do I know.
 So through justice do You protect us! 37
- I shall tell you now what is best in this life.
 It is to act in consonance with the spirit of truth,
 The holy righteousness the Wise Lord created—
 The Wise Lord, the Father of the toiling good mind,
 The Father of piety, good action and zeal,
 The All-seeing, Whom none can deceive. 38

CHAPTER 2

THE DIVINE POWER AND WISDOM

CHRISTIANITY

With God all things are possible. 1
Since the world was created, God Himself has made plain
His invisible nature, everlasting power and divine being. 2
O the depth of the riches
both of the wisdom and knowledge of God!
How unsearchable are His judgments,
and His ways past finding out! 3
Every house is builded by some man.
But He Who built all things, is God. 4
His divine power hath given unto us all things. 5
The Lord God omnipotent reigneth. 6

CONFUCIANISM

Heaven, to protect the inferior people,
made for them rulers, and
made for them instructors,
that they might be able to be aiding to God,
and secure the tranquillity of
the four quarters of the empire. 7
Great, great is God, Who ruleth man below!
Awful is He in judgment, when the many vicious grow! 8
Death and life have their determined appointment.
Riches and honors depend upon Heaven. 9

HINDUISM

O God, Thou hast made the sun, eternal star,
To mount the sky, bestowing light on living men.
Thou, God, are the people's light—
Best, dearest, seated in Thy shrine. 10
The encompassing Self-existent, the bright, the pure,
Unpierced by evil, wise, intelligent,
Hath distributed objects appropriately
Through the eternal years. 11
This universe hath sprung from the Lord.
In Him it is established. He is the Cause of the creation. 12

ISLAM

Praise be to God, Who created the heavens and the earth,
and ordained the darkness and the light !

He it is Who created you.

He is God in the heavens and on the earth.

He knoweth your secrets and your disclosures.

And He knoweth what ye deserve. 13

The might of God is equal to all things. 14

God, the Mighty, the Wise, has inspired thee
and those before thee.

His is what is in the heavens and in the earth ;
and He is the High, the Grand. 15

He is God, Who knows the unseen and the visible.

He is the Merciful, the Compassionate,
the King, the Holy, the Peace-Giver, the Faithful,
the Protector, the Mighty, the Repairer, the Great.
Celebrated be the praises of God ! 16

God hath power over all things.

And God in His knowledge embraceth all things. 17

JUDAISM AND CHRISTIANITY

I would commit my cause unto God, Who doeth great things.
He taketh the wise in their own craftiness. 18

The heavens declare the glory of God ;
And the firmament showeth His handiwork.

Day unto day uttereth speech ;
And night unto night showeth knowledge.

There is no speech nor language
Where their voice is not heard. 19

O Lord, my God, Thou art very great !

O Lord, how manifold are Thy works !
In wisdom hast Thou made them all. 20

Great is the Lord, and greatly to be praised ;
And His greatness is unsearchable. 21

He telleth the number of the stars.

He calleth them all by their names.

Great is our Lord, and of great power.
His understanding is infinite. 22

Saith the Lord:

"As the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts." 23

He hath made the earth by His power.
He hath established the world by His wisdom. 24

Blessed be the name of God for ever and ever;
For, wisdom and might are His!
He giveth wisdom unto the wise.

He revealeth the deep and secret things.
He knoweth what is in the darkness.
And the light dwelleth with Him. 25

SHINTO

[Saith the Lord:]
"All enjoy My divine power.
I derive strength from the multiplication
of the devout men in the land." 26

When the sky is clear, and the wind hums in the fir-trees,
'tis the heart of God Who thus reveals Himself. 27

SIKHISM

God is ever true. He is the true Lord.
He Who made this world, is and shall be.
Behold! His handiwork attesteth His greatness. 28

By Thy power springeth all affection.
Everything existeth by Thy power.
Thou art the Omnipotent Creator.
Thy name is the Holiest-of-the-holy. 29

God hath caused the union of body and soul.
He Who created them, can separate them.
That which the Creator doeth, cometh to pass.
What man hath set in motion, must stop. 30

O Lord, Thou art wise. Thou art far-seeing.
It is only Thou Who givest wisdom. 31

He is wise, and knoweth the secrets of hearts. 32

God, the Beneficent Giver, putteth forth His hands,
and poureth rain on the world.
The corn germinateth; and the field arriveth at maturity. 33

Man's power is not at his own disposal.

The Cause of causes is the Lord of all.

What pleaseth God, shall ultimately be. 34

True, true, true is the Lord God.

Excellent, excellent, excellent is Thy form.

Pure, pure, pure is Thy word.

Holy, holy, holy is Thy name. 35

Every one speaketh of Him.

He is Omnipotent, our own Lord, and our Benefactor. 36

O God, Thou art unfathomable. I cannot find Thy depth. 37

O God, I know not the measure of Thy regal authority! 38

TAOISM

The grandest forms of active force

Come from the Supreme, their only source. 39

All things depend for life on the Great Supreme;

and It rejects them not.

Its task accomplished, It takes no credit. 40

The Supreme lies hid and cannot be named,

yet It has the power

of transmuting and perfecting all things. 41

The meshes of the net of Heaven are large, far apart,

but letting nothing escape. 42

The Heavenly Reason strives not; but It is sure to conquer.

It speaks not; but It is sure to respond.

It summons not; but It comes of itself.

It works patiently; but is sure in Its designs. 43

It is the Supreme that overspreads, and sustains, all things.

How great is It in Its overflowing influence! 44

ZOROASTRIANISM

Whatsoever open or secret thing

May be visited with judgment,

Or what man for a little sin

Demands the heaviest penalty:—

Of all this Thou through the Right art ware,

Observing them with flashing eye. 45

Not to be deceived is the all-seeing Lord. 46

We sacrifice unto that God Who is a full source of healing. 47

CHAPTER 3

THE DIVINE GOODNESS AND WONDER

CHRISTIANITY

- If you, evil as you are, know how to give
good gifts to your children—
how much more will your Heavenly Father give
good gifts to those who ask Him! 1
- It is not the will of your Father in heaven
that one of these little ones should perish. 2
- He is kind even to the ungrateful and to the wicked. 3
- Despisest thou the riches of His goodness
and forbearance and long-suffering,
not knowing that the goodness of God
leadeth thee to repentance? 4
- God, even our Father, hath loved us, and hath given us
everlasting consolation and good hope through grace. 5
- Every good gift and every perfect gift is from above,
and cometh down from the Father of lights,
with Whom is no variableness
neither shadow of turning. 6
- The Lord is very kind and merciful. 7

CONFUCIANISM

- The great God has conferred a moral sense
even on the inferior people. 8
- Heaven's bounty never halteth. 9
- The ordinances of Heaven—
How profound are they, and unceasing! 10
- Benevolence is the most honorable dignity
conferred by Heaven,
and the quiet home in which men should dwell. 11
- There is a nobility of Heaven, and a nobility of man.
Benevolence, righteousness, self-consecration, fidelity,
with unwearied joy in these virtues :—
these constitute the nobility of Heaven.
- The men of antiquity cultivated their nobility of Heaven;
and the nobility of man came to them in its train. 12

HINDUISM

God is the good man's refuge in his need. 13

Immortal One—He cares for all mankind! 14

God is strong to save, rich in assistance.

May He, possessing all, be kind and gracious!

May we enjoy His favor, His the holy!

May we enjoy His blessed loving-kindness!

May God, as our good Protector,

Drive off and keep afar all those who hate us! 15

[Saith the Lord:]

"Verily, on account of compassion for them

I, Who dwell within their own souls,

Destroy the darkness born of their unwisdom

By the shining lamp of wisdom." 16

"I am the Splendor of the splendid.

I am Victory. I am Enterprise.

I am the Goodness of the good." 17

ISLAM

Plenteous gifts are in the hands of God;

for, God is of great bounteousness. 18

God hath caused wisdom to descend upon thee.

And what thou knewest not, He hath caused thee to know.

And the grace of God toward thee hath been great. 19

It is God Who hath created the heavens and the earth,
and Who hath sent down the water from the heaven,
and so bringeth forth the fruits for your food.

He hath subjected to you sun and moon, day and night.

Of everything which ye ask Him, giveth He to you.

The favors of God—ye cannot count them. 20

The Lord of the worlds hath created me, and guideth me,
giveth me food and drink;

and when I am sick, He healeth me. 21

Truly, thy Lord is full of goodness towards men. 22

It is He Who hath brought you forth,

and gifted you with hearing and sight and heart. 23

Surely the future shall be better for thee than the past.

And as for the favors of thy Lord—tell them abroad. 24

JUDAISM AND CHRISTIANITY

The Lord, the Lord God, merciful and gracious,
Long-suffering, and abundant in goodness and truth ! 25

Good and upright is the Lord ;
Therefore will He teach sinners in the way.
The meek will He guide in judgment ;
And the meek will He teach His way.
All the paths of the Lord are mercy and truth
Unto such as keep His covenant and His testimonies. 26

I had fainted, unless I had believed to see
The goodness of the Lord in the land of the living. 27

Blessed be the Lord ;
For, He hath showed me His marvellous kindness ! 28

O taste and see that the Lord is good !
Blessed is the man who trusteth in Him. 29

God is our refuge and strength,
A very pleasant help in trouble. 30

O God of our salvation, Who art the confidence
Of all the ends of the earth ?
Thou crownest the year with Thy goodness. 31

The mercy of the Lord is from everlasting to everlasting
Upon them who fear Him,
And His righteousness unto children's children. 32

O Lord ! Thou art good, and doest good. 33

The Lord is gracious and full of compassion.
The Lord is good to all.
And His tender mercies are over all His works. 34

He healeth the broken in heart,
And bindeth up their wounds. 35

SIKHISM

The Giver giveth. In every age man subsisteth by His bounty. 36

I have no friend like God. Who gave me soul and body,
and infused into me understanding.
He cherisheth, and watcheth over, all creatures. 37

I have but one tongue, while
God's merits are unapproachable and unfathomable. 38

God, the Bestower of comfort, cherisheth His worshipper. 39

The perfect compassionate God filleth every place.

He is merciful to all,

And cherisheth creatures in divers ways.

40

At the beginning and the end God is ever our Helper.

41

God is immortal, undecaying, imperishable,

And of changeless purpose, Creator of all,

The Remover of sickness, sorrow and sin.

42

TAOISM

True goodness is like water, in that

it benefits everything and harms nothing.

Like water, it seeks the lowest place that others avoid.

It is closely kin to the Supreme.

43

It loves and nourishes all things, but does not act as master.

44

The Supreme produces all things. Its virtue nourishes them.

Its nature gives them form. Its force perfects them.

The Supreme, engendering all things, nourishes, develops,
fosters, perfects, ripens, tends and protects them.

Production without possession, action without self-assertion,
development without domination—

this is Its mysterious operation.

45

ZOROASTRIANISM

O Wise One! Verily, I will regard Thee

As the All-powerful Benefactor;

For, with Thy cherishing hand Thou offerest help

Both to the righteous as well as to the wicked.

46

O Lord! Through Thy wisdom I recognized Thee as beneficent

When I saw Thee as primal at the birth of the world,

When Thou by Thy power didst establish

Deeds and words provided with reward—

An evil reward for evil, a good reward for good

At the last turning-point of the creation.

47

O Lord! Through Thy wisdom I recognized Thee as beneficent

When it filled me with good purpose.

48

From the Wise Lord's most beneficent spirit has sprung

All good in the words pronounced by the tongue,

And the works wrought by the hands.

The Wise One Himself is the Father of all rectitude.

49

CHAPTER 4

THE DIVINE OMNIPRESENCE AND INNER PRESENCE

CHRISTIANITY

Behold, the kingdom of God is within you.

God, Who made the world and all things therein,
giveth to all, life and breath and all things;
and hath made of one blood all nations of men
for to dwell on all the face of the earth;
that they should seek the Lord,
if haply they might feel after Him, and find Him,
though He be not far from every one of us;
for, in Him we live, and move, and have our being.

Know ye not that ye are a temple of God,
and that the spirit of God dwelleth in you!

There are diversities of operations;
but it is the same God Who worketh all in all.

We know that we dwell in Him and He in us
because He hath given us of His spirit.

CONFUCIANISM

Great Heaven is intelligent, clear-seeing,
And is with you in all your goings.

HINDUISM

The Mighty Lord on high our deeds, as if at hand, espies.

Wherever two together plot,
And deem they are alone,
The Heavenly Lord is there, a third;
And all their schemes are known.

Whoever far beyond the sky
Should think his way to wing,
He could not there elude the grasp
Of the Heavenly Lord, the King.

Whate'er exists in heaven and earth,
Whate'er beyond the skies,
Before the eyes of the Heavenly Lord,
The King, unfolded lies.

The ceaseless winkings all He counts of every mortal's eyes.

I worship as the Supreme Being, as the Inseparable Companion,
the Person Who is here in the quarters of heaven.

He who worships Him as such, has a companion.

His company is not separated from him.

8

All-pervading is He, bountiful, omnipresent and kindly.

9

The Lord, the Ruler of all, the great Shelter of all,

The Controller of the whole world, the great primeval Person,

The Soul that is set in the heart of a creature here—

I know this undecaying, primeval Soul of all,

Present in everything through immanence.

10

The Eternal Witness to virtue and vice dwelleth in the heart.

11

[Saith the Lord:]

“Whoever sees ME everywhere,

And whoso sees all things in ME—

I shall forsake not such a one;

And he too shall forsake not ME.

“That devotee who worships ME

As dwelling in all things that are,

Himself on unity intent—

Where'er he dwells, doth dwell in ME.”

12

Verily, there is One Supreme Soul,

Present in all beings and in one's own soul.

All beings are of the One Soul.

13

ISLAM

To God belongeth the east and the west;

therefore whithersoever ye turn yourself to pray,

there is the face of God;

for, God is omnipresent and omniscient.

14

They hide themselves from men, but they cannot from God;

for, He is with them while they brood at night.

God doth compass what they do.

15

[Saith the Lord:]

“WE created man. WE know what his soul whispers;

for, WE are nigher to him than his jugular vein.”

16

There is no private discourse among three persons,

but He is the fourth of them.

He is with them, wheresoever they be.

17

JUDAISM AND CHRISTIANITY

The Lord said: "I am with thee,
and will keep thee in all places whither thou goest,
and will bring thee again. I will not leave thee." 18

Surely the Lord is in this place!
And I knew it not. 19

O Lord! Thou hast searched me, and known me.
Thou compassed my path and my lying down,
And art acquainted with all my ways.

O Lord! Thou hast beset me behind and before.
Whither shall I go from Thy spirit!
Or whither shall I flee from Thy presence!

If I ascend up into heaven, Thou art there.
If I make my bed in hell,
Behold, Thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall Thy hand lead me.

If I say, "Surely the darkness shall cover me,"
Even the night shall be light about me.
The darkness and the light are both alike to Thee. 20

Thus saith the High and Lofty One
Who inhabiteth eternity, Whose name is Holy:
"I dwell in the high and holy place,
with him also who is of a contrite and humble spirit." 21

"Can any hide himself in secret places
that I shall not see him?" saith the Lord.
"Do not I fill heaven and earth?" saith the Lord. 22

SHINTO

[Saith the Lord:]
"Of old the people knew not My name.
Therefore I was born into the visible world,
and endured a base existence.
"In the highest heaven I am the Deity of the sun.
In the mid-sky I show My doings.
I hide in the great earth, and produce all things.
My power pervades the four seas." 23

SIKHISM

Wise and Omniscient ! Wherever I look, Thou art there.
 Thou art omnipresent, though I thought Thee distant.
 Thou art near. Thou art distant. Thou art midway.
 Thou seest and hearest. 24

God pervadeth the hearts of the pious,
 And bestoweth on them a store of devotion. 25

God, the Pure One, Who is in every heart, is my Lord. 26

As I behold creation, I am amazed and astonished.
 God is contained in the hearts of men.
 In my heart I hold God, Who filleth every place. 27

God is concealed in every heart.
 His light is in every heart. 28

God pervadeth His worshipper as warp and woof. 29

Many millions search for God,
 And find Him in their hearts. 30

The Searcher of hearts is contained in everything. 31

Creation is in the Creator, and the Creator in the creation.
 He filleth every place. The one true God is in all. 32

Since God dwelleth in thy heart,
 Why leave, and go far to find Him !
 Near thee shalt thou find Him
 For Whom thou searchest the world ! 33

Him Whom I thought without me
 I now find within me.
 When I found this secret,
 I recognized the Lord of the world. 34

I go searching for the Friend ; but the Friend is with me. 35

TAOISM

The Great Supreme is all-pervading.
 It may be found on the left hand and on the right. 36

The Supreme covers and supports all things—
 so vast is Its extent !
 Accordingly, each man should prepare his heart. 37

What you call the Supreme—where is It ?
 There is nowhere where It is not. 38

The Supreme—there is nowhere where It does not come in. 39

CHAPTER 5

INVOCATIONS AND CALLS TO WORSHIP

CHRISTIANITY

Thou shalt do homage to the Lord thy God.
And Him alone shalt thou worship. 1

Let us come boldly unto the throne of grace,
that we may obtain mercy,
and find grace to help in time of need. 2

Let us draw near with a true heart
in full assurance of faith. 3

Fear God, and give glory to Him.
Worship Him Who made heaven and earth and sea. 4

Who shall not fear Thee, O Lord, and glorify Thy name!
For, Thou only art holy.
All nations shall come, and worship before Thee. 5

Praise our God, all ye His servants,
ye who fear Him, both small and great! 6

Hallelujah! The Lord God Omnipotent reigneth!
Let us be glad and rejoice, and give honor to Him! 7

CONFUCIANISM

O far great Heaven! We call Thee
Our Father and our Mother! 8

HINDUISM

Let us meditate on the adorable glory
Of the Divine Vivifier!
And may He Himself direct our thoughts! 9

From the unreal lead me to the real!
From darkness lead me to light!
From death lead me to immortality! 10

It is meet that we should hear about the Lord,
the Protector of devotees,
and glorify, contemplate and worship Him
with a singleness of eye. 11

[Saith the Lord:]
"With your hearts purged of all ill-feeling,
worship even ME with your acts." 12

ISLAM

[Saith the Lord:]

"I answer the prayer's prayer when he prays to ME;
so let them respond to ME, and believe in ME,
that they may be guided aright." 13

Call upon your Lord with lowliness and in secret.
Call on Him with fear and longing desire.
Verily, the mercy of God is nigh unto the righteous. 14

My Lord hath enjoined what is right.
Therefore turn your faces towards every place
where He is worshipped.
And call upon Him with sincere religion. 15

Be ye steadfast in prayer.
And give glad tidings to those who believe. 16

O my people, worship God; you have no God beside Him.
Ask pardon of your Lord; then be turned unto Him.
With strength on strength will He increase you.
Only turn not back with deeds of evil. 17

To God belong the secret things of the heavens and earth.
All things return to Him.
Worship Him then, and put thy trust in Him.
Thy Lord is not regardless of your doings. 18

I am commanded to worship God.
On Him do I call. To Him shall I return. 19

Worship God and fear Him.
This will be best for you,
if ye have knowledge. 20

Serve thou God. Be sincere in thy worship.
Is not a sincere worship due to God! 21

Blessed be the name of thy Lord, full of majesty and glory! 22

JUDAISM AND CHRISTIANITY

Gather the people together, men and women and children
and thy stranger who is within thy gates;
that they may learn, and fear the Lord your God,
and observe to do all the words of this Law;
and that their children, who have not known anything,
may hear, and learn to fear the Lord your God. 23

Give thanks unto the Lord. Call upon His name.

Make known His deeds among the people.

Seek the Lord and His strength.

Seek His face continually.

Sing unto the Lord, all the earth.

Show forth His salvation from day to day.

Declare His glory, His marvellous works among all nations;

For, great is the Lord and greatly to be praised.

Give unto the Lord, ye kindreds of the people,

Give unto the Lord the glory due unto His name.

Bring an offering, and come before Him.

Worship the Lord in the beauty of holiness.

Let the heavens be glad, and let the earth rejoice.

And let men say among the nations "The Lord reigneth!"

O give thanks unto the Lord; for, He is good;

For, His mercy endureth forever. Blessed be the Lord God! 24

O magnify the Lord with me;

And let us exalt His name together. 25

O Thou Who hearest prayer, unto Thee shall all flesh come. 26

The Lord reigneth. Let the earth rejoice!

Let the multitude of isles be glad!

The heavens declare His righteousness.

And all the peoples have seen His glory. 27

All ye lands! Serve the Lord with gladness.

Come before His presence with singing.

It is He Who hath made us, and not we ourselves.

We are His people, and the sheep of His pasture.

Be thankful unto Him, and bless His name;

For, the Lord is good. His mercy is everlasting.

And His truth endureth to all generations. 28

SIKHISM

Were I to live for millions of years,

And drink the air for my nourishment,

I should still not be able to express Thy worth.

How great shall I call Thy name! 29

Ever remember that Lord,

By worshipping Whom thou shalt find happiness. 30

They who worshipped the Pure One, have obtained honor.

Sing His praises Who is the Treasury of excellences.

Sing, and hear, and put His love into your hearts.

Thus you shall be absorbed in Him

Who is the Abode of happiness. 31

The continents, the worlds and the universe,

Made and supported by Thy hands, sing Thee. 32

Fix thine attention on that lovable God.

O man, take shelter in that Lord God

By Whose favor all thy defects are concealed.

At every breath remember the Most High. 33

Sing of God, the only Pure One!

He is contained in everything.

He is potent to do, and cause to be done.

What He doeth, taketh place.

He pervadeth the continents, the nether regions,

The islands, the universe and all worlds. 34

ZOROASTRIANISM

Him Who is called the Wise Lord

Thou shouldst seek to exalt for ever

With prayers of piety, for that He hath promised

Through His own right and good thought

That welfare and immortality shall be in His dominion,

Strength and perpetuity in His house. 35

The deeds which I shall accomplish,

And the deeds which were done before these,

And the things which through good purpose

Have been meritorious in the eye,

The light of the sun, the bright sun-risings:—

All through justice, through wisdom,

Are for your invocation, O Lord! 36

Seek the pleasure of the Wise One

With thought, words and actions

Gladly unto His praise.

And seek His worship,

Making straight the paths

For the religion which the Lord ordained. 37

CHAPTER 6

WORSHIP AND PRAYER

CHRISTIANITY

To the Lord thy God thou shalt do homage.
And to Him alone shalt thou render worship. 1

The true worshippers shall worship the Father
in spirit and in truth;
for, the Father seeketh such to worship Him.

God is a Spirit;
and they who worship Him
must worship Him in spirit and in truth. 2

If any man be a worshipper of God, and doeth His will—
him He heareth. 3

Ask, and ye shall receive, that your joy may be full. 4

Pray without ceasing. In everything give thanks. 5

The prayer of an upright man exerts a powerful influence. 6

This is the confidence that we have in Him:
if we ask anything according to His will, He heareth us. 7

Who will not reverence, and glorify thy name, O Lord?
For, Thou only art holy.

All the nations will come, and worship before Thee,
because Thy righteous acts have been made manifest. 8

CONFUCIANISM

Sedulously cultivate the virtue of reverence.
When he is all-devoted to this virtue,
he may pray to Heaven. 9

Always and in everything let there be reverence. 10

HINDUISM

He, the Lord of prayer, Who with might bowed down
Things that should be bowed—that was a great deed!
Strong things were loosened, and the firmly fixed
Gave way by prayer.

All men bring their will to Him, the Resolute.
They cleave to Him, the Holy One, to Him the Strong.
Pay worship with oblation! 11

First and pre-eminent, excelling all besides,
 Are the kind gifts of the liberal Lord of prayer.
 These are the boons of Him, the Strong, Who should be loved,
 Whereby the people have delight. 12

I make prayer mine inmost friend. 13

Worship, above all, is truthfulness. 14

He by Whom this whole world is constantly enveloped
 Is intelligent, possessor of qualities, omniscient.
 Ruled over by Him, His work revolves.
 Worship Him as the Origin of all being. 15

[Saith the Lord:]

"Great-souled men, who partake of the divine nature,
 Knowing ME as the eternal Source of all things,
 Worship ME with hearts resting on no other." 16

"To them ever devoted, worshipping ME in love,
 I give that means of wisdom by which they attain to ME." 17

"He who constantly worships ME,
 Practising the duties laid down for him,
 And does not give his mind to any other,
 And who thinks of ME in all beings
 Attains firm devotion to ME.
 My worship is the virtue common to all." 18

The Lord occupies not his thoughts
 Who envies another's prosperity,
 Who calumniates the virtuous,
 Who never sacrifices, nor bestows gifts.
 That vile wretch who through avarice is unkind
 Is no worshipper of God. 19

ISLAM

Prayer is a duty prescribed to the faithful. 20

Be ye steadfast in prayer.
 And give glad tidings to those who believe. 21

Never, Lord, have I prayed to Thee with ill success. 22

O ye who believe! Bow down and worship.
 And serve your Lord, and do good, that ye may be happy. 23

Put thy trust in Him Who is the Mighty, the Merciful,
 Who seeth thee when thou standest in prayer. 24

Be steadfast in prayer.

Verily, prayer forbids sin and wrong. 25

Whatever is in heaven and earth praiseth God,
the King, the Holy, the Mighty, the Wise. 26

Praise then the name of thy Lord, the Great. 27

Worship God with sincere religion, sound in faith;
and observe prayer; and pay the stated alms;
for, this is true religion. 28

[Saith the Lord:]

"Truly WE have given thee an abundance.
Pray therefore to the Lord." 29

JAINISM

By praises and hymns one obtains the wisdom
consisting in knowledge, faith and conduct. 30

JUDAISM AND CHRISTIANITY

All the ends of the world shall remember,
And turn unto the Lord.
And all the kindreds of the nations shall worship before Thee.
For, the kingdom is the Lord's.
And He is the Governor among the nations. 31

Blessed be His glorious name for ever!
And let the whole earth be filled with His glory! 32

Lord, Thou hast been our dwelling-place in all generations!
Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting Thou art God. 33

Blessed be the Lord God
From everlasting to everlasting!
And let all the people say: "Praise ye the Lord." 34

O that men would praise the Lord for His goodness,
And for His wonderful works to the children of men! 35

O praise the Lord, all ye nations!
Praise Him, all ye people!
For, His merciful kindness is great towards us.
And the truth of the Lord endureth for ever.
Praise ye the Lord! 36

Thou, O Lord, art our Father, our Redeemer!
Thy name is from everlasting. 37

SHINTO

I will halt here today,
 and having purified myself,
 will worship at the temple of the Deity. 38

[Saith the Lord:]

"If the poorest of mankind come here once for worship,
 I will surely grant their hearts' desire." 39

SIKHISM

God's worshippers enjoy His love.
 What belongeth to God, belongeth to His worshipper. 40

O man! Take shelter in that Lord God
 By Whose favor all thy defects are concealed.
 O man! At every breath remember the Most High
 By Whose favor none can equal thee. 41

Seek God's protection. Become fearless. And worship God. 42

Forsaking all else, worship only Him. 43

The heart is not chastened without devotion.
 Let him who knoweth this secret
 Worship in his heart God, the Lord of the worlds. 44

They who know and worship God, shall not perish. 45

The Supreme Being, the Primal Light, the Life of the world—
 Worship that God in thy heart. 46

ZOROASTRIANISM

We worship the Wise Lord Who made righteousness,
 The waters, the plants, the stars, the earth,
 And all objects that are good.

Yea, we worship Him for His sovereign power
 And His beneficent greatness.

We worship Him as Lord, the Most Beneficent.

We worship Him with our bones and our flesh.

And we worship the spirits of the saints,
 Of holy men and holy women, and righteousness the best.
 We do worship the Most Beauteous, the Bountiful Immortal,
 Endowed with light in all things good. 47

We worship that lofty Lord, the Wise Lord Himself,
 Him Who has attained the most,
 Him Who has approached the nearest to us. 48

CHAPTER 7

ADORATION AND PRAISE

CHRISTIANITY

- Father, I thank Thee that Thou hast heard me. 1
- O Lord, Thou art God, Who hast made heaven and earth
and the sea and all that in them is! 2
- Praise the Lord! And let all nations sing His praises! 3
- Thanks be unto God for His unspeakable gift! 4
- What thanks can we render to God again
for all the joy wherewith we joy? 5
- Unto the King eternal, immortal, invisible, the only wise God,
be honor and glory for ever and ever! 6
- Holy, holy, holy, Lord God Almighty,
Who was and is and is to come! 7
- Blessing and glory and wisdom and thanksgiving
and honor and power and might
be unto our God for ever and ever! 8
- Great and wonderful are thy works, O Lord God Almighty!
Just and true are Thy ways, O King of the nations! 9

CONFUCIANISM

- In everything stand in awe of the majesty of Heaven. 10
- O God, the Most High and Sovereign Potentate,
Judgment rests in Thine heart! 11

HINDUISM

- O God, Illuminer of gloom,
To Thee we come day after day,
Bringing our reverence with prayer! 12
- O God, Lord of power and might!
Strong in Thy friendship, we have no fear.
With praises we glorify Thee,
The never-conquered Conqueror. 13
- Thou, O Wise God, art Lord of all!
Thou art the King of earth and heaven!
Hear, as Thou goest on Thy way! 14
- Man's Helper from of old, not disappointing hope,
Friend of our friends, as such to Thee we sing this praise. 15

The riches which from days of old Thy hands have holden
Have perished not, Strong God, nor wasted!
Splendid art Thou, O God, wise, unbending.

O Lord of power, strengthen us with Thy might!
This new prayer to Thee, O Mighty God, Eternal!
Sure Leader, enriched with prayer, come soon and early! 16

All men are joyful in Thy power, O God. 17

Not to be scorned are Thy favors and Thy riches, O God!
Thy servants will not forget Thy friendship, Liberal Giver!
So shall the days dawn prosperous! 18

O God, Thou art evermore the common Lord of all alike.
As such we invoke Thee now. 19

I praise this God, Parent of heaven and earth,
Exceeding wise, possessed of real energy,
Giver of treasure, Thinker dear to all,
Whose splendor is sublime,
Whose light shone brilliant in creation,
Who in His beauty made the sky. 20

O gracious Lord, may I enter into Thee Thyself!
Do Thou Thyself, O gracious Lord, enter into me!
O gracious Lord, in Thee am I cleansed! 21

Thou art to be known as the Highest, the Imperishable.
Thou art the Supreme Refuge of this universe.
Thou art the Changeless Guardian of everlasting law.
I think of Thee as the Eternal Person. 22

O Lord! The world justly hath delight
In Thy great glory, and obeys Thy law.
Why should they not adore Thee, Soul Supreme,
O Infinite Lord, the world's Abode!

Thou art the First, the Ancient Sire,
The Treasure-house Supreme of all the worlds,
The Knowing and the Known, the Highest Seat.
From Thee the all has sprung. 23

O Lord of glorious powers, Who art the embodiment of bliss
and the highest object of man,
O glorious and noble Lord, Thou protectest us. 24

Friend of the distressed! Thou showest grace unto the ignorant! 25

With an equal eye Thou seest

Thine adversaries as well as Thy sons.

Thou hast indeed shown grace unto us.

26

O Everlasting One, Thou Who art ever the Friend of all!

Thy servants have no other person for refuge than Thyself.

27

Glory to the unchangeable, holy, eternal, supreme Lord,

Of one universal nature, the Mighty over all!

28

I salute Thee, Universal Soul. Glory be to Thee!

O Lord of all, Thou art present in all things.

Thou, Sovereign Lord, knowest all that is in the heart.

My devotions have been crowned with success

In that I have seen Thee!

29

ISLAM

O God, Possessor of all power, in Thy hand is good.

Thou art potent over all things.

Thou givest sustenance without measure.

30

O our Lord! Thou truly knowest

what we hide and what we bring to light.

Nought on earth or in heaven is hidden from God.

Praise be to God! My Lord is the Hearer of prayer.

31

O my Lord! Pardon, and have mercy;

for, of those who show mercy art Thou the best.

32

O our Lord! Thou embracest all things in mercy and knowledge.

Forgive those who turn to Thee, and follow Thy path;

for, Thou art the All-mighty, the All-wise!

33

Praise be to God, Lord of the heavens,

and Lord of the earth, the Lord of the worlds!

34

All that is in the heavens and in the earth praiseth God.

He is the Mighty, the Wise.

35

JUDAISM AND CHRISTIANITY

Lord! Blessed be Thy glorious name!

Thou, even Thou, art Lord alone!

Thou hast made the heavens with all their host,

the earth and all things that are therein,

and Thou preservest them all.

36

I will love Thee, O Lord, my Strength,

My God, in Whom I will trust!

37

Thy mercy, O Lord, is in the heavens.

And Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains.

Thy judgments are a great deep.

How excellent is Thy loving-kindness, O God!

Therefore the children of men

Put their trust under the shadow of Thy wings.

Thou shalt make them drink of the river of Thy pleasures.

For, with Thee is the fountain of life.

In Thy light shall we see light.

38

Let the people praise Thee, O God.

Let all the people praise Thee.

O let the nations be glad, and sing for joy;

For, Thou shalt judge the people righteously,

And govern the nations upon earth.

Then shall the earth yield her increase.

And God, even our own God, shall bless us.

And all the ends of the earth shall fear Him!

39

All nations Thou hast made, shall come

And bow down before Thee, glorifying Thee, O Lord;

For, Thou art great; Thou workest wonders.

40

It is a good thing to give thanks unto the Lord

And to sing praises unto Thy name, O Most High,

To show forth Thy loving-kindness in the morning

And Thy faithfulness every night.

41

I will extol Thee, my God, O King!

And I will bless Thy name for ever and ever.

Every day will I bless Thee.

And I will praise Thy name for ever and ever.

One generation shall praise Thy works to another,

And shall declare Thy mighty acts.

They shall abundantly utter the memory of Thy great goodness,

And shall sing of Thy righteousness.

They shall speak of the glory of Thy kingdom,

And talk of Thy power.

Thy kingdom is an everlasting kingdom.

And Thy dominion endureth throughout all generations.

42

SIKHISM

Wonderful Thy word! Wonderful Thy knowledge!
Wonderful Thy creatures! Wonderful their species!
Wonderful Thy wind! Wonderful Thy water!
Wonderful the earth! Wonderful the sources of production!
Wonderful Thy nearness! Wonderful Thy remoteness!
These wonderful things beholding, I remain wondering.
They who understand them are supremely fortunate.
Wonderful to behold Thee present!

43

Praise Him; for, He is great.
He is, was, and ever shall be.
O God, Thou alone art the Benefactor of all!

44

Ocean of mercy! Dwell for ever in my heart!
So enlighten my understanding
That I may love Thee, O God!

O Lord God! May I ever know Thee near me!
We are ever and ever Thy children.
Thou, O God, art our Master!
Thou art our Father and Mother!

45

ZOROASTRIANISM

O Wise Lord! We approach first to Thee, Holiest Spirit!
Happy is the man to whom Thou comest mightily!
More friendly than the most friendly,
More worthy of adoration than the most worthy of honor,
Mayest Thou come helpfully to us at the greatest business!

46

O Thou Adorable Righteous Friend,
O Thou Wisest of all beings for both worlds,
Be Thou to us our life and our bodily vigor!

47

I will speak of Him Who is greatest of all,
Praising Him, O Right, Who is bounteous to all that live,
The Wise Lord, in Whose adoration I have been instructed.
By His wisdom let Him teach me what is best!

48

So long as I have strength and power through the right
I shall be, and shall be called, Thy praiser, O God!
May the Creator of life bring about,
Through good thought in accordance with His will,
The realization of that which is perfect!

49

CHAPTER 8

TRUST AND GUIDANCE

BUDDHISM

Gladness will spring up within me;
and, so rejoicing, all my frame will be at peace.
I shall experience a blissful feeling of content;
and in that bliss, my heart will be at rest. 1

Now I am without fear or anxiety, trustful and not alarmed.
I dwell at ease, subdued, secure, with peaceful mind.
Over and over again I cry, "O happiness! O happiness!" 2

CHRISTIANITY

O my Father, if it be possible,
let this cup pass from me.
Nevertheless, not as I will, but as Thou wilt. 3

Have compassion on us, and help us. 4

If thou canst believe!
All things are possible to him who believeth. 5

Lord, I believe. Help thou mine unbelief. 6

Father! All things are possible unto Thee! 7

Father! Into Thy hands I commend my spirit. 8

I seek not mine own will,
but the will of the Father Who sent me. 9

I run, not being in doubt as to my goal. 10

He in Whom we trust, will yet deliver us. 11

We both labor and suffer reproach
because we trust in the living God,
Who is the Savior of all men,
especially of those who believe. 12

CONFUCIANISM

God is with you! Have no doubts in your heart! 13

Heaven enlightens the people. 14

O Thou bright and great Heaven!
Shouldest Thou not have compassion on us! 15

The bright and glorious God will give us a good year. 16

Heaven will give great blessing! 17

Heaven produced the virtue that is in me. 18

HINDUISM

- Lord of all life! From near, from far
Do Thou, O God, evermore protect us. 19
- O mightiest God! Verily, Thou blessest mortal man.
There is no comforter but Thou.
Good Lord! Let not Thy bounteous gifts,
Let not Thy saving help fail us at any time!
Thou Lover of mankind! Measure out to us
All riches hitherward! 20
- Be with us when we stray afar!
Be with us when our home is nigh!
Protect us with Thy help both near and far away!
Protect us ever with Thy help! 21
- No anxiety, no harm from anywhere, no double-dealers,
No enemies will overcome him
Whom Thou, Lord of prayer, watchest as a good Shepherd.
Thou art our Shepherd, preparing the way. 22
- O God, on all sides Thou art our Life-giver!
Aim of all eyes, Light-finder, come within us!
With Thy protections both from behind and from before,
O God, preserve us of one accord! 23
- Close to Thy friendship do we cling, O God,
And depend on Thee. Lead us beyond all pain and grief
Along the path of holy Law. 24
- Yea, God, Thou art our Father.
Thou art a Brother and a Friend.
So give us strength, that we may live. 25
- Reveal Thyself. What awful form art Thou!
I worship Thee. Have mercy, God Supreme!
Thine inner being I am fain to know.
This Thy forth-streaming life bewilders me. 26
- Those who with devotion have secured Thy grace
Do not suffer discomfiture from any cause.
O Perfect Being! Be pleased to do good to us,
Who have failed to do our duties!
It is fit that Thou with the eye of perfect mercy
Lookest on those who are in distress. 27
- Supreme Lord! Thou art the benefactor of mankind. 28

ISLAM

O our Lord, suffer not our hearts to go astray
 after that Thou hast once guided us!
 And give us mercy from before Thee;
 for, verily, Thou art He Who giveth.

O our Lord, for the day of Whose coming
 there is not a doubt!
 Thou wilt surely gather mankind together.
 Verily, God will not fail the promise.

29

To Thee, O my Lord, do I repair,
 lest I ask of Thee wherein I have no knowledge.
 Unless Thou forgive me and be merciful to me,
 I shall be one of the lost.

30

O my Lord, Maker of the heavens and of the earth!
 Thou art my Guardian in this world and in the next.

31

O our Lord! Grant us mercy, and order our affair aright! 32

O my Lord! Enlarge my breast for me;
 and make my work easy for me.
 And loose the knot of my tongue,
 that they may understand my speech.

33

They are hard on my footsteps.
 But to Thee, O Lord, have I hastened,
 that Thou mightest be well pleased with me.

34

O our Lord! We believe.

Forgive us then. And be merciful to us;
 for, of the merciful art Thou the best.

35

The Lord of the worlds—Who hath created me,
 and guideth me, Who giveth me food and drink,
 and when I am sick, healeth me—
 forgive me my sins!

My Lord, bestow on me wisdom, and join me to the just,
 and give me a good name; and put me not to shame
 on the day when mankind shall be raised up,—
 the day when neither wealth nor children shall avail,
 save to him who shall come to God with a sound heart.

36

O our Lord! In Thee do we trust. To Thee do we turn.
 To Thee shall we come back at the last.

37

JUDAISM AND CHRISTIANITY

The Lord is my Shepherd. I shall not want.

He maketh me to lie down in green pastures.

He leadeth me beside the still waters. He restoreth my soul.

He leadeth me in the paths of righteousness.

Yea, though I walk through the valley

Of the shadow of death, I will fear no evil;

For, Thou art with me.

38

Show me Thy ways, O Lord. Teach me Thy paths.

Lead me in Thy truth; and teach me;

For, Thou art the God of my salvation.

39

In Thee, O Lord, do I put my trust.

Deliver me in Thy righteousness. Lead me and guide me.

Thou art my strength. Into Thine hand I commit my spirit.

Thou hast redeemed me, O Lord God of truth.

I trusted in Thee, O Lord. Thou art my God!

40

How excellent is Thy loving-kindness, O God!

Therefore the children of men put their trust

Under the shadow of Thy wings.

Thou shalt make them drink of the river of Thy pleasures;

For, with Thee is the fountain of life.

In Thy light shall we see light.

41

Be merciful unto me, O God; be merciful unto me;

For, my soul trusteth in Thee.

42

Trust in Him at all times, ye people.

Pour out your heart before Him.

God is a refuge for us.

43

Thou shalt guide me with Thy counsel.

Whom have I in heaven but Thee!

And there is none upon earth whom I desire beside Thee.

My flesh and my heart faileth.

But God is the strength of my heart.

44

Open Thou mine eyes,

That I may behold wondrous things out of Thy law.

Make me to understand the way of Thy precepts,

So shall I talk of Thy wondrous works.

Thy word is very pure; therefore Thy servant loveth it.

45

Trust in the Lord with all thine heart ;
 And lean not unto thine own understanding.
 In all thy ways acknowledge Him ;
 And He shall direct thy paths. 46

SIKHISM

Ocean of Mercy, Seer of the past, present and future !
 It is Thou Who art patient !
 I, of feeble intellect, have taken Thy protection.
 Take my hand ! And save me ! 47

ZOROASTRIANISM

O Wise Lord, with Thy mouth teach me,—
 Who would preserve justice
 And good purpose for all time,—
 To proclaim, in accordance with Thy purpose,
 How life shall be ! 48

O Thou Who art the Most Beneficent Lord,
 Who art both wisdom and piety and righteousness
 Which promotes the world !
 O Thou, Who art good-mindedness and power,
 Hear me ! Be merciful unto me
 At the recompensing of every one ! 49

What is Thine ordinance ? What wilt Thou ?
 Proclaim it, O Wise One, that we may hear.

O Lord, teach us the paths of good thought
 That are blessed to go in,
 A way well made by Right. 50

Grant that we may reach to union with Thyself,
 With righteousness forevermore ! 51

This I ask Thee, Lord ; tell me truly
 The religion which, in union with right,
 Is best for all, should prosper all ! 52

Who is there for a protector other than Thyself,
 O Wise Lord, Right and Best Thought ! 53

O powerful God ! Grant us these boons which we beg of Thee :
 riches, strength, good conscience, bliss, good fame,
 a good soul, wisdom, the knowledge that gives happiness,
 the victorious strength given by the Lord ! 54

CHAPTER 9

FAITH AND FAITHFULNESS

BUDDHISM

- Wide opened is the door of the Immortal
to all who have ears to hear.
Let them send forth faith to meet it. 1
- A gift of faith is not to be made of no avail. 2
- So long as the brethren shall be full of faith,
modest in heart, afraid of wrong-doing,
full of learning, strong in energy,
active in mind, and full of wisdom,
—so long may the brethren be expected
not to decline, but to prosper. 3
- By faith, by righteousness, by manliness,
By meditation, by just judgment,
By theory and practice, by mindfulness
Leave aside sorrow,—no slight burden ! 4
- A man full of faith,
If endowed with virtue and glory,
Is respected whatever place he may choose. 5
- Faith is the best wealth to a man here. 6

CHRISTIANITY

- Thy faith hath made thee whole. 7
- According to your faith be it unto you. 8
- Be not faithless, but believing. 9
- The just shall live by faith. 10
- Being justified by faith, we have peace with God. 11
- Whatsoever is not of faith, is sin. 12
- Stand fast in one spirit with one mind,
striving together for the faith of the gospel,
and in nothing terrified by your adversaries. 13
- Faithful is He Who calleth you. 14
- We are bound to thank God always for you,
because that your faith groweth exceedingly
and the charity of every one toward each other aboundeth.
We ourselves glory in you for your patience and faith. 15

The Lord is faithful. And He will strengthen you,
and guard you from evil. 16

Faith means we are confident of what we hope for,
convinced of what we do not see.

Apart from faith it is impossible to please Him;
for, the man who draws near to God must believe
that He is, and that He does reward those who seek Him. 17

Ask in faith, nothing wavering;
for, he who wavereth is like a wave of the sea,
driven with the wind and tossed;
for, let not that man think that he shall receive
anything of the Lord. 18

Hath not God chosen the poor of this world,
rich in faith, and heirs of the kingdom
which He hath promised to them who love Him? 19

Faith apart from works is dead. 20

Whatsoever is born of God, overcometh the world.
And this is the victory that overcometh the world,
even our faith. 21

[Saith the Lord:]

"Be thou faithful unto death;
and I will give thee a crown of life." 22

CONFUCIANISM

Heaven makes hard demands on faith. 23

God is with you. Have no doubts in your heart. 24

Good faith is near to the truth of things. 25

A man who is without good faith—
I do not know how he is to get on. 26

A people without faith cannot stand. 27

Hold faithfulness and sincerity as first principles,
and be moving continually to what is right.
This is the way to exalt one's virtue. 28

Be faithful and true of word.
Let thy walk be plain and lowly.
Thou wilt get on, though in savage land. 29

If a scholar have not faith,
how shall he take a firm hold of things! 30

HINDUISM

Man winneth faith by yearnings of the heart. 31

With the heart one knows faith. 32

What one performs with knowledge,
with faith, with mystic doctrine,—
that indeed becomes the more effective. 33

The man of faith obtaineth wisdom,
If he is devoted to it, and has restrained his senses,
Having obtained wisdom, he speedily attains
Unto the peace which is supreme. 34

[Saith the Lord:]

"I consider him the most devout of all devotees
Who, full of faith, worships ME
With his inner self intent on ME." 35

"I deem masters of control those
Who lay their minds on ME,
And worship ME abidingly controlled,
Endowed with highest faith." 36

"Those who serve this holy law of deathlessness,
MY worshippers devout,
Men of faith who make ME their goal,
Are exceeding dear to ME." 37

A person here consists of faith.
Whatsoever is his faith, even so is he. 38

The soul is purified not so much by ceremonials
and other means of expiation
as by well-born faith. 39

ISLAM

Let there be no compulsion in religion.
Whoever therefore shall believe in God—
he will have taken hold on a strong handle
that shall not be broken. 40

Put thou thy trust in God;
for, God loveth those who put their trust in Him.
If God help you, none shall overcome you.
In God then let the faithful trust. 41

Be faithful to your engagements. 42

Recollect God's favor upon you. Fear God then. And on God let the faithful trust.	43
As for me—my Lord hath guided me into a straight path, a true religion, sound in faith.	44
Verily, by their faith their Lord guides them who believe and do what is right.	45
God will increase the guidance of the already guided.	46
The God of mercy will vouchsafe love to those who believe and do the things that be right.	47
To the faithful give glad tidings, that for them there is great grace from God.	48
He it is Who sendeth down a spirit of secure repose into the hearts of the faithful, that they might add faith to their faith.	49
God hath endeared the faith to you, and hath given it favor in your hearts; and hath made hateful to you unbelief and wickedness and disobedience.	50
God best knoweth their faith.	51

JAINISM

Possessing true faith, one should practise the very difficult Law according to the faith.	52
Right knowledge, faith, conduct and austerities:— beings who follow this road, will obtain beatitude. There is no right conduct without right belief; and it must be cultivated for obtaining right faith.	53
A worthy and wise man should be careful, ceasing from sin, and being entirely happy. The virtuous heroes of faith have chosen the great road, the right and certain path to perfection.	54

JUDAISM AND CHRISTIANITY

Know that the Lord thy God, He is God, the faithful God, Who keepeth covenant and mercy with them who love Him and keep His commandments.	55
The Lord preserveth the faithful.	56
Blessed is that man who maketh the Lord his trust.	57

I trust in the mercy of God for ever and ever. 58

I will sing of the mercies of the Lord for ever.

I will make known Thy faithfulness to all generations. 59

[Saith the Lord:]

"MINE eyes shall be upon the faithful of the land,
That they may dwell with ME." 60

A faithful man shall abound with blessings. 61

O Lord, Thou art my God.

I will exalt Thee; I will praise Thy name;
For, Thou hast done wonderful things.

Thy counsels of old are faithfulness and truth. 62

The just shall live by his faith. 63

SHINTO

Every little yielding to anxiety
is a step away from the natural heart of man. 64

SIKHISM

Faith and resignation are the characteristics of the holy. 65

Divine knowledge shall be revealed to him

Into whose heart hath entered faith in God.

He shall abide free from fear,

And be absorbed in Him from Whom he sprang. 66

The servant of the Lord possesseth faith in his heart. 67

TAOISM

Faith, if insufficient, is apt to become no faith at all. 68

The faithful I meet with faith.

The faithless also I meet with faith.

That is virtue's faith. 69

ZOROASTRIANISM

May the Wise Lord out of His rich store

Grant unity with weal and immortality,

With His righteousness and power,

The full enjoyment of the good mind

To him who in word and deed

Is faithful to Him! 70

The religion of the Wise One cleanses the faithful

from every evil thought, word and deed,

as a swift-rushing mighty wind cleanses the plain. 71

CHAPTER 10

SIN AND EVIL

BUDDHISM

I deem unrighteous actions contemptible
whether they be performed by deed
or by word or by thought. 1

If a man speaks or acts with an evil thought,
Pain follows him, as the wheel
Follows the foot of the ox that draws the carriage.

If a man speaks or acts with a pure thought,
Happiness follows him,
Like a shadow that never leaves him. 2

Enemy works evil to enemy; hater, to hater.
But worse is the evil
Wrought by a wrongly-directed mind. 3

They who see sin where there is no sin,
And they who see no sin where there is sin—
Such men, embracing false doctrine,
Enter the evil path.

They who see sin where there is sin,
And they who see no sin where there is no sin—
Such men, embracing true doctrine,
Enter the good path. 4

Look on sin, and loathe it.
Then will ye make an end of misery. 5

CHRISTIANITY

Out of the heart proceed evil thoughts, murders, adulteries,
fornications, thefts, false witness, blasphemies.
These are the things which defile a man;
but to eat with unwashen hands, defileth not a man. 6

Sin no more. 7

All have sinned, and come short of the glory of God. 8

Let not sin reign in your mortal body,
that ye should obey it in the lusts thereof;
neither yield ye your members unto sin
as instruments of unrighteousness. 9

Yield yourselves unto God
as those who are alive from the dead,
and your members as instruments of righteousness unto God;
for, sin shall not have dominion over you. 10

The wages of sin is death. 11

Abhor that which is evil.
Cleave to that which is good. 12

Awake to righteousness! And sin not! 13

Prove all things; hold fast that which is good.
Abstain from all appearance of evil. 14

Exhort one another daily,
lest any of you be hardened
through the deceitfulness of sin. 15

To him who knoweth to do good, and doeth it not—
to him it is sin. 16

CONFUCIANISM

Good and evil do not wrongly befall men.
But Heaven sends down misery or happiness
according to their conduct. 17

From the loving example of one family
a whole state may become loving;
and from its courtesies, courteous.

From the ambition and perverseness of one man
the whole state may be thrown into rebellious disorder.
Such is the nature of the influence. 18

What future misery have they, and ought they, to endure
who talk of what is not good in others! 19

HINDUISM

He Who engendered the earth and heaven;
Who made the worlds the mantle that He weareth;
In Whom abide the six wide-spreading regions
Through which the bird's keen vision penetrateth;
From Whom winds blow, pure in ordered season;
From Whom the seas flow forth in all directions;
He Who takes life away; He Who bestows it;
From Whom comes breath to every living creature:—
This God is wroth, offended by the sinner. 20

The pain of living creatures arises from unrighteousness.
And imperishable happiness arises from righteousness. 21

[Saith the Lord:]

"The deluded evil-doers, the lowest of men,
Robbed of understanding by illusion,
And following demonic tendencies,
Do not attain unto ME." 22

Heaven's narrow gate eludes the ken,
Bedimmed and dull, of foolish men.
Within the portal sternly barred
To gain an entrance, O how hard!
What forms its bolts and bars? The sin
Of those who seek to enter in. 23

No purification is indeed ultimate
if, when it has been done,
the mind walks again in the evil path. 24

Power used against the righteous
Brings evil to its own author. 25

The Eternal makes not His abode in the heart
Of that man who covets another's wealth,
Who injures living creatures,
Who speaks harshness and untruth,
Who is proud of his iniquity,
And whose mind is evil. 26

When a man does not cherish towards creatures
Any sinful feeling, and looks on all with an equal eye—
Then he finds everything full of pleasure and delight. 27

ISLAM

Fret not thyself for the ungodly people. 28

Abandon the semblance of wickedness and wickedness itself. 29

Surely the wicked shall not prosper. 30

Thy Lord is well aware of the sins of His servant. 31

The plotting of evil shall enmesh
only those who make use of it. 32

They who believe not, and turn others from the way of God
shall in no way injure God;
but their works shall He bring to nought. 33

JAINISM

- Do no sinful act, nor cause others to do one. 34
- Careful in his speech, and guarding his mind,
one should always avoid sin. 35
- A wise man weighs in his mind the state of the sinner
and that of the virtuous man.
- Quitting the state of the sinner,
a sage realizes that of the virtuous. 36
- There are three ways of committing sins:
by one's own activity, by commission,
by approval of the deed. 37
- The mind of those who sin in thoughts, is not pure.
They are wrong. They do not conduct themselves carefully. 38
- Misery arises from wicked deeds. 39
- The force of sinners is talking.
They merely talk of the path to perfection. 40

JUDAISM AND CHRISTIANITY

- If thou doest not well, sin lieth at the door. 41
- Behold, ye have sinned against the Lord.
And be sure your sin will find you out. 42
- There is no man who sinneth not. 43
- He did evil, because he prepared not his heart
to seek the Lord. 44
- Men reap the evil that they plough,
The trouble that they sow. 45
- The way of the ungodly shall perish. 46
- Who can understand his errors?
Cleanse Thou me from secret faults!
Keep back Thy servant also from presumptuous sins.
Let them not have dominion over me. 47
- Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good.
Seek peace, and pursue it. 48
- Fret not thy self because of evil-doers. 49
- Against Thee, Thee only, have I sinned,
And done this evil in Thy sight. 50
- If I regard iniquity in my heart,
The Lord will not hear me. 51

Ye who love the Lord, hate evil. 52

[Saith the Lord:]

"He who sinneth against Me, wrongeth his own soul." 53

Sin is a reproach to any people. 54

Iniquity is purged by mercy and truth.

And by the fear of the Lord men depart from evil. 55

One sinner destroyeth much good. 56

God shall bring every work into judgment
with every secret thing, whether it be good or evil. 57

Saith the Lord:

"Come now; and let us reason together:

Though your sins be as scarlet,

They shall be as white as snow.

Though they be red like crimson,

They shall be as wool." 58

"There is no peace to the wicked," saith my God. 59

Your iniquities have been a barrier between you and your God. 60

It is an evil thing and bitter

That thou hast forsaken the Lord thy God. 61

Your sins have withholden good things from you. 62

SIKHISM

Millions of alms, ablutions and various penances

Are of no avail for purification.

When the True Lord dwelleth in the heart,

All sins disappear. 63

My soul, turning away from sin,

Is absorbed in the Universal Soul. 64

Man's sins are the work of his heart. 65

Man concealeth all the sins he committeth.

But at last they are all disclosed. 66

TAOISM

Those who do evil in the open light of day—

Men will punish them.

Those who do evil in secret—

God will punish them.

Who fears both man and God—

He is fit to walk alone. 67

CHAPTER 11

CONFESSION AND REPENTANCE

BUDDHISM

This, O friend, is the advantage
of the discipline of the noble one:
that he who looks upon his sin as sin,
and makes amends for it as is meet—
he becomes able in the future
to restrain himself therefrom. 1

Leave not a fault unconfessed. 2

That deed is not well done, of which a man must repent,
And the reward of which he receives
Crying and with a tearful face.

No! That deed is well done, of which a man does not repent,
And the reward of which he receives
Gladly and cheerfully. 3

CHRISTIANITY

Repent ye; for, the kingdom of heaven is at hand. 4

Bring forth fruits worthy of repentance. 5

Except ye repent, ye shall all perish. 6

God be merciful to me a sinner! 7

Repent ye, and be converted,
that your sins may be blotted out. 8

Repent of thy wickedness, and pray God,
if perhaps the thought of thine heart may be forgiven thee. 9

God commandeth all men everywhere to repent. 10

O man! Despisest thou the riches of His goodness
and forbearance and long-suffering,
not knowing that the goodness of God
leadeth thee to repentance! 11

If we say that we have no sin, we deceive ourselves;
and the truth is not in us.
If we confess our sins, He is faithful and just to forgive
and to cleanse us from all unrighteousness. 12

CONFUCIANISM

When in the wrong, do not hesitate to amend. 13

HINDUISM

A hundred are Thy remedies, a thousand !
 Wide be Thy grace and deep, O Sovereign Ruler !
 Far, far away from us drive off destruction ;
 And make us free from every sin committed ! 14

Loose me from sin, as from a bond that binds me.
 Accept me graciously, Thou Holy Sovran.
 I am not even mine eyelids' lord, without Thee. 15

Whatever trespass we have perpetrated
 Against a friend, companion, or a brother,
 A fellow tribesman, or against a stranger,—
 From that do Thou, O Heavenly Lord, release us ! 16

O Heavenly Lord ! What was my chief transgression ?
 Tell me, God undeceived and sovereign !
 Set us free from the misdeeds of our fathers,
 From those that we ourselves have perpetrated ! 17

O God ! Pardon this stubbornness of ours,
 The distant path which our feet have trodden ! 18

Each thoughtless ill that we have done, O God,
 All error in our conduct, All-knower—
 Therefrom do Thou, O God, preserve us ! 19

In proportion as a man who has committed a sin
 Shall truly and voluntarily confess it,
 So far he is disengaged from that offence,
 Like a snake from his slough.

In proportion as his heart sincerely loathes his evil deed,
 So far shall his vital spirit be freed from the taint.

If he commit sin, and actually repent,
 That sin shall be removed from him.

But if he merely say "I will sin thus no more,"
 He can only be released by an actual abstinence from guilt. 20

ISLAM

[Saith the Lord:]

"As for those who turn to ME, and amend,
 and make known the truth—

even unto them will I turn ME ;

for, I am He-Who-Turneth, the Merciful."

Those who, when they do a crime or wrong themselves,
remember God and ask forgiveness for their sins,
and do not persevere in what they did, the while they know,—
these have their reward, pardon from their Lord. 22

They who repent and amend, and adhere firmly unto God,
and approve the sincerity of their religion to God,—
they shall be numbered with the faithful.
And God will surely give the faithful a great reward. 23

Your Lord hath laid down for Himself a law of mercy;
so that, if any of you commit a fault through ignorance
and afterwards turn and amend,
He will surely be gracious, merciful. 24

O believers, turn to God with true repentance;
haply your Lord will cancel your evil deeds.
Those who have shared His faith—their light
shall run before them and on their right hands.
They shall say, "Lord perfect our light, and pardon us;
for, Thou hast power over all things." 25

JAINISM

Repenting, and excluding from the mind
the begotten pleasures,
one should instruct others to follow the commandment. 26

Those who do not think of the future
but only enjoy the present,
will repent of it afterwards
when their life or their youth is gone. 27

JUDAISM AND CHRISTIANITY

O Lord, pardon our iniquity and our sin;
and take us for Thine inheritance. 28

I have sinned greatly. Now I beseech Thee, O Lord,
take away the iniquity of thy servant. 29

I will declare mine iniquity.
I will be sorry for my sin.
Forsake me not, O Lord!
O my God! Be not far from me. 30

Lord! Be merciful unto me. Heal my soul;
For, I have sinned against Thee. 31

He who covereth his sins, shall not prosper.

Whoso confesseth and forsaketh them, shall have mercy. 32

O Lord, we acknowledge our wickedness

and the iniquity of our fathers ;

for, we have sinned against Thee ! 33

Repent. And turn away from all your abominations. 34

When the wicked man turneth away from his wickedness

that he hath committed,

and doeth that which is lawful and right—

he shall save his soul alive. 35

SIKHISM

After many wanderings, O God,

I have come to Thine asylum.

Let me apply myself to Thy service ! 36

My soul, turning away from sin,

Is absorbed in the Universal Soul. 37

[Saith the Lord:]

"If thou reform thyself, thou shalt meet ME.

On meeting ME, thou shalt be happy." 38

TAOISM

If one have done deeds of wickedness,

but afterwards alters his way, and repents,

resolved not to do anything wicked,

but to practise reverently all that is good,—

he is sure in the long run to obtain good fortune.

This is called changing calamity into blessing. 39

ZOROASTRIANISM

O Wise Lord! If I have offended Thee

deliberately or unknowingly

with my thoughts, words or actions,

if I have been neglectful in my praises and prayers,

I bow to Thee in repentance. 40

If one makes confession of the religion of the Wise One

and resolves never to commit forbidden deeds,

then his sin is taken from him. 41

The religion of the Wise One takes away the bonds of sin

from him who makes confession of it. 42

CHAPTER 12

HOPE

CHRISTIANITY

- Endurance produces character ;
and character produces hope,
a hope which never disappoints us,
since God's love floods our hearts
through the holy spirit which has been given to us. 1
- We are saved by hope. 2
- Let your hope be a joy to you. Be steadfast in trouble. 3
- All that was written of old was written for our instruction,
in order that by patience
and by the encouragement of the Scriptures
we may have hope. 4
- May the God of hope fill you
with all joy and peace in believing,
so that ye may abound in hope
through the power of the holy spirit ! 5
- Eye hath not seen, nor ear heard,
neither have entered into the heart of man
the things which God hath prepared for them who love Him. 6
- Adhere to the foundations and stability of the faith,
instead of moving away from the hope
you have learned in the gospel. 7
- Sorrow not, even as others who have no hope. 8
- We labor and strive because we have our hope
set on the living God. 9
- Not by works of righteousness which we have done,
but according to His mercy, He saved us ;
that we, being justified by His grace, should be made heirs
according to the hope of eternal life. 10
- Lay hold upon the hope set before us,
which hope we have as an anchor of the soul. 11
- Hope to the end. 12
- Always be ready with a reply for any one
who calls you to account for the hope you cherish. 13

Behold, what manner of love
 the Father hath bestowed upon us,
 that we should be called the sons of God!

Beloved, now are we the sons of God.
 Every man who hath this hope in him
 purifieth himself, even as He is pure. 14

HINDUISM

Utterly hopeless though we be,
 Do Thou, O God, give us hope!
 O Lord of strength, the Powerful,
 Do Thou, O God, give us hope!
 Let hostile spirits sleep, and every gentler genius wake.
 Do Thou, O God, give us hope! 15

Let a man not despise himself
 On account of previous ill successes.
 Until his death let him seek after prosperity,
 And not regard it as unattainable. 16

ISLAM

Wealth and children are the adornment of this present life;
 but good works, which are lasting,
 are better in the sight of thy Lord as to recompense
 and better as to hope. 17

What hath come to you that ye hope not
 for goodness from the hand of God? 18

JUDAISM AND CHRISTIANITY

Behold! The eye of the Lord is upon them who fear Him,
 Upon them who hope in His mercy.
 Our soul waiteth for the Lord.
 He is our help and our shield. 19

Lord! All my desire is before Thee.
 My heart panteth; my strength faileth me.
 In Thee, O Lord, do I hope.
 Thou wilt hear, O Lord my God! 20

Why art thou cast down, O my soul!
 And why art thou disquieted within me!
 Hope thou in God. For, I shall yet praise Him
 Who is the health of my countenance and my God. 21

My soul! Wait thou only upon God;
For, my expectation is from Him. 22

They who fear Thee will be glad when they see me,
Because I have hoped in Thy word. 23

My God! Uphold me according unto Thy word, that I may live.
And let me not be ashamed of my hope. 24

The Lord taketh pleasure in them who fear Him,
In those who hope in His mercy. 25

The Lord is my heritage. Therefore will I hope in Him. 26

It is good that a man should both hope and quietly wait
for the salvation of the Lord. 27

Though the fig-tree may not blossom,
though no fruit is on the vine,
though the olive crop has failed,
though the fields give us no food,
though the folds have lost their flocks,
and in the stalls no cattle lie,
yet in the Eternal we will find our joy,
we will rejoice in the God who saves us.
The Lord, the Eternal, is our strength. 28

SIKHISM

O God! Have mercy on me, and I will sing Thy praises.
I have ever hope in Thee, that Thou wilt yet embrace me.
We obtain only what Thou, O Lord God, givest.
There is no other refuge for me to seek. 29

Thou art our universal Father.
In Thine inexhaustible storehouse are all treasures.
Every one reposeth his hopes in Thee.
Thou abidest in every heart.
All are partners in Thee; Thou disownest none. 30

Center thy hopes in the one God alone,
The Giver, the Bountiful,
In Whose heart there is all treasure.
He will preserve thee at last. 31

O True One! My hope is in Thee! 32

TAOISM

A good man may hope to become immortal. 33

CHAPTER 13

SALVATION

BUDDHISM

The emancipation of my mind cannot be lost. 1

When a religionist has become fully emancipated in heart,
his mind is undefiled, firm, immovable—
as if a mountain of rock undivided, solid, one mass ;
and much wind and rain should fall upon it
from the east, the west, the north, the south,
yet they would not make it shake or tremble or quake. 2

By the complete destruction of lust, hatred and delusion
devout men are no longer liable to suffering,
and are assured of final salvation. 3

Work out your salvation with diligence. 4

If a religionist desire to be assured of final salvation,
let him then fulfill all righteousness ;
let him be devoted to that quietude of heart
which springs from within ;
let him not drive back the ecstasy of contemplation ;
let him look through things. 5

A religionist is unfit to attain supreme enlightenment
Who is slothful and froward, indolent and feeble,
Who hath much idleness and laziness,
Who is shameless and disrespectful.

He who is thoughtful, prudent and reflective,
Fervent, not froward, and earnest,
Hath destroyed his fetters ; he, e'en here on earth,
May attain supreme enlightenment. 6

CHRISTIANITY

He who endureth to the end shall be saved. 7

Mine eyes have seen Thy salvation
which Thou hast prepared before the face of all people. 8

All mankind shall see the salvation of God. 9

Whosoever shall call on the name of the Lord, shall be saved. 10

Be it known unto you that the salvation of God
is sent unto the nations, and that they will hear it. 11

I am not ashamed of the gospel ;
for, it is the power of God unto salvation
to every one who believeth. 12

By grace are ye saved, through faith ;
and that, not of yourselves ; it is the gift of God. 13

Work out your own salvation with fear and trembling ;
for, it is God Who worketh in you
both to will and to do of His good pleasure. 14

We trust in the living God, Who is the Savior of all men. 15

The grace of God that bringeth salvation
hath appeared to all men ;
teaching us that, denying ungodliness and worldly lusts,
we should live soberly, righteously and godly. 16

How shall we escape, if we neglect so great salvation ? 17

HINDUISM

O Lord of prayer, we invoke Thee, Savior,
As Protector, as the Comforter Who loveth us ! 18

If we have injured earth or air or heaven,
If we have wronged our mother or our father,
May the Deity here absolve us,
And bear us up into the world of virtue !
Earth is our mother ; the universe, our birth-place.
Heaven, Father, save us ! 19

Without the Lord, the soul is bound.
By knowing God, one is released from all fetters.
The One God rules over both the perishable and the soul.
By meditation on Him, by union with Him,
By entering into His being more and more
There is finally cessation from every illusion.
By knowing God, there is a falling off of all fetters. 20

When men shall roll up space
As it were a piece of leather,
Then will there be an end of evil
Apart from knowing God. 21

The holy man, with senses, mind and reason controlled,
Freedom his goal supreme,
Who has cast away cupidity, fear and wrath—
He indeed is ever freed. 22

[Saith the Lord:]

"He who knows ME as unborn and without beginning,
The mighty Lord of the world—
He of mortals is undeluded; he is freed from all sin." 23

This three-fold gate of hell—lust, wrath and avarice—
Is the ruin of the soul.

A man free from these three gates of darkness
Works out the salvation of his soul. 24

[Saith the Lord:]

"Come to ME as your sole refuge.
Be not grieved. I will release you from all sins." 25

"To a man of wisdom I alone am beloved.
I alone am admitted as his purpose and the means thereto.
I am his heaven as well as salvation.
Therefore no purpose other than MYSELF is dear to him." 26

O Great Lord! Do Thou kindly save this one,
Fallen in the well of worldliness,
Bitten by the serpent of time, and
Having great thirst for low objects! 27

ISLAM

O ye who believe! If ye fear God,
He will make good your deliverance,
and will put away your sins from you,
and will forgive you.
God is of great bounteousness. 28

Whoso believe, and do things that are right,
and believe in what hath been sent down—
Their sins will He cancel,
and dispose their hearts aright. 29

JAINISM

Freedom from bonds is in your innermost heart. 30

Clever talking will not work salvation. 31

The slave to his lusts
has forfeited human life and divine life. 32

Knowledge, faith and right conduct
are the true causes of final liberation. 33

Beings who follow this road will obtain beatitude. 34

JUDAISM AND CHRISTIANITY

The Lord is my strength and song. And He is become my salvation.	35
The Lord is nigh unto them who are of a broken heart, And saveth such as be of a contrite spirit. Many are the afflictions of the righteous; But the Lord delivereth him out of them all.	36
The Lord redeemeth the soul of His servants; And none of them who trust in Him shall be desolate.	37
My soul shall be joyful in the Lord. It shall rejoice in His salvation.	38
The salvation of the righteous is of the Lord. He is their strength in the time of trouble. He shall save them, because they trust in Him.	39
Deliver me, O God, Thou God of my salvation; And my tongue shall sing aloud of Thy righteousness.	40
Blessed be the Lord, even the God of our salvation, Who daily loadeth us with benefits.	41
The Lord hath made known His salvation. His righteousness hath He openly showed In the sight of the nations.	42
The Lord taketh pleasure in His people. He will beautify the meek with salvation.	43
In returning and rest shall ye be saved. In quietness and in confidence shall be your strength.	44
Thus saith the Lord, Who created the heavens, God Himself Who formed the earth: "There is no God else beside ME, a just God and a Savior, Look unto ME, and be saved, all the ends of the earth."	45
All the ends of the earth shall see the salvation of our God.	46

SIKHISM

Salvation is obtained by bearing love to God.	47
By seeking Thy protection, The soul blendeth with the Supreme Soul.	48
O God! Lead us to meet the company of the saints, That we sinners may be saved with them!	49

I ever meditate on Him Who saveth all beings. 50

He whose heart loveth God's order

Is said to have obtained salvation during life.

He is ever happy, and is never separated from God.

He who deemeth as best what cometh from God

Shall be said to have obtained salvation during life. 51

Eternal God! To us is given

The timeless deathless Lord of heaven,

To us All-steel's unvanquished might,

To us All-time's resistless flight,

But chiefly Thou, Protector Brave.

All-steel, wilt Thou Thy servants save! 52

O Lord, the purification of sinners is Thy daily work! 53

Thou shalt not obtain salvation without devotion to God. 54

The door of salvation is narrow,

The breadth of the tenth of a grain of mustard.

The mind is large as an elephant;

How can it pass through? 55

TAOISM

The Supreme is the Sanctuary where all things find refuge,

the good man's priceless Treasure,

the Guardian and Savior of him who is not good.

It may be sought and found daily,

and can remit the sins of the guilty;

hence It is the most precious. 56

Heaven, when about to save one,

will protect him with compassion. 57

ZOROASTRIANISM

O ye mortals! Mark these commandments,

Which the Wise Lord has given

For happiness and for pain:

Long punishment for the evil-doer,

Bliss for the follower of truth,

Joy of salvation ever afterwards for the righteous! 58

O Wise Lord! O Thou Most Beneficent of beings!

In Thy grace and through Thy will may we be powerful!

Mayest Thou lay hold on us, to help with salvation! 59

CHAPTER 14

REWARDS AND PUNISHMENTS

BUDDHISM

- Actions receive their reward.
And our deeds have their result. 1
- If a man commits a sin,
Let him not do it again.
Let him not delight in sin;
Pain is the outcome of evil.
- If a man does what is good,
Let him do it again.
Let him delight in it;
Happiness is the outcome of good.
- Even an evil-doer sees happiness
So long as his evil deed has not ripened.
But when his evil deed has ripened,
Then does the evil-doer see evil.
- Let no man think lightly of evil, saying in his heart,
"It will not come nigh unto me!"
Even by the falling of water-drops is a water-pot filled.
The fool becomes full of evil,
Even if he gather it little by little. 2
- Whoso is offended by the inoffensive man,
And whoso blames an innocent man—
His evil returns upon him,
As fine dust thrown against the wind. 3
- Better than sovereignty over the earth,
Better than lordship over all worlds
Is the reward of the first step in holiness. 4
- Creatures follow the destiny of their deeds. 5

CHRISTIANITY

- Be careful not to do your good deeds in the sight of men
in order to be observed by them.
If you do, you have no reward
with your Heavenly Father.
Your Father, Who sees in secret, will reward you openly. 6

Judge not, that ye may not be judged;
for, with what judgment ye judge, ye shall be judged;
and with what measure ye measure
it shall be measured unto you.

7

Love your enemies. And do them good.
And lend, never despairing.
And your reward shall be great.
And ye shall be sons of the Most High;
for, He is kind toward the unthankful and evil.

8

God will render to every man according to his works:
eternal life to them who by patience in well-doing
seek for glory and honor and incorruption.
But wrath and indignation shall be unto them
who are factious and obey not the truth,
but obey unrighteousness;
tribulation and anguish upon every man
who worketh evil,
but glory and honor and peace to every man
who worketh good.

9

Every man shall receive his own reward
according to his own labor.

10

Be not deceived. God is not mocked.
Whatsoever a man soweth, that shall he also reap.
For, he who soweth to his flesh
shall of the flesh reap corruption.
But he who soweth to the spirit
shall of the spirit reap life everlasting.

11

Whatsoever ye do, do it heartily as to the Lord,
knowing that of the Lord
ye shall receive the reward.

He who doeth wrong, shall receive for the wrong
which he hath done;
and there is no respect of persons.

12

I have fought a good fight. I have finished my course.
I have kept the faith.
Henceforth there is laid up for me a crown of righteousness
which the Lord, the Righteous Judge, shall give me.

13

CONFUCIANISM

- Let compassion rule in punishment. 14
- The way of heaven is to bless the good
and to punish the bad. 15
- The end of punishment is
to make an end of punishing. 16
- Make punishments a blessing. 17
- I think with reverence of the subject of punishment;
for, the end of it is to promote virtue. 18

HINDUISM

- Neither a man who lives unrighteously,
Nor he who acquires wealth by telling falsehoods,
Nor he who always delights in doing injury,
Ever attains happiness in this world.
- Though suffering in consequence of his righteousness,
Let one never turn his heart to unrighteousness;
For, he will see the speedy overthrow
Of unrighteous wicked men.
- Unrighteousness practised in this world
Does not at once produce its fruit, like a cow;
But, advancing slowly, it cuts off
The root of him who committed it.
- If the punishment falls not on the offender himself,
It falls on his sons;
If not on the sons,
At least on the grandsons.
- But an iniquity, once committed, never fails
To produce fruit to him who wrought it.
He prospers for a while through unrighteousness;
Then he gains great good fortune;
Next he conquers his enemies;
But at last he perishes, branch and root. 19
- Let thy concern be with the work,
And not with all the consequence.
Let not the motive for thy work
Be the resulting consequence.
Nor yet allow thyself to be attached to inactivity. 20

Both heaven and hell are to be seen even here.
 Those sufferings that are in hell
 Are also in experience in this world too. 21

Proportionate to the pious and impious actions
 Performed by one in this world,
 He enjoys the fruits thereof in the next. 22

Everybody reaps the fruit of his own deeds. 23

ISLAM

He who of his own accord performeth a good work
 Shall derive good from it. 24

Wrong not. And ye shall not be wronged. 25

God will certainly reward the thankful. 26

Every soul will be paid in full what it hath earned. 27

A reward from God! With God is the most excellent reward. 28

[Saith the Lord:]
 "Whoever, seeking God's pleasure,
 enjoins charity or goodness
 or reconciliation between people—
 WE will give him a mighty reward." 29

Grades of recompense are for all
 as the result of their deeds.
 And thy Lord is not regardless of what they do. 30

God suffereth not the reward of the righteous to perish. 31

[Saith the Lord:]
 "Whosoever, whether male or female, worketh righteousness
 and is a true believer—
 WE will surely raise to a happy life;
 and WE will give them their reward
 according to the utmost merit of their actions." 32

Whoever shall have wrought righteousness
 shall receive a reward beyond the desert thereof. 33

The reward of God is better for him
 who believeth and worketh righteousness;
 none shall win it but those who have patiently endured. 34

No soul knoweth the complete satisfaction
 which is secretly prepared for them as a reward
 for that which they have wrought. 35

JAINISM

- In this life and the next, people cannot
escape the effect of their own actions. 36
- A sinner, though he be a mendicant friar,
will not escape hell.
But a pious man, whether monk or householder,
ascends to heaven. 37
- Every good deed will bear its fruit to men. 38
- Men who commit sins, will go to hell.
But those who have walked the road of righteousness
will obtain a place in heaven. 39
- Living beings suffer individually for their deeds.
They obtain punishment for the deeds they have done. 40
- Notwithstanding their pleasures and relations,
all men in due time must suffer the fruit of their works. 41

JUDAISM AND CHRISTIANITY

- If thou shalt seek the Lord thy God, thou shalt find Him. 42
- The judgments of the Lord are true and righteous altogether.
Moreover, by them is Thy servant warned.
And in keeping of them there is great reward. 43
- Evil-doers shall be cut off.
But those who wait upon the Lord shall inherit the earth.
For, yet a little while, and the wicked shall not be.
But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace. 44
- Verily, there is a reward for the righteous.
Verily, there is a God Who judgeth in the earth. 45
- The wicked earneth deceitful wages.
But he who soweth righteousness, hath a sure reward. 46
- He who soweth iniquity, shall reap calamity. 47
- [Saith the Lord:]
"I will recompense them according to their deeds
and according to the works of their own hands." 48
- They sow the wind; and they shall reap the whirlwind. 49
- The day of the Lord is near upon all the nations.
As thou hast done, it shall be done unto thee.
Thy dealing shall return upon thine own head. 50

SIKHISM

- Those who do excellent works
Are called excellent at the gate of God.
Those who do low works, sit outside and weep. 51
- The fruit of what man giveth from his earnings and toil
Shall be obtained in the next world. 52
- As he soweth, so shall he reap.
Human life is lost without virtue. 53
- Death must come to all; and all must part company.
Those who have forgotten God, shall suffer great pain. 54

TAOISM

- There should not be the practice of what is good
with any thought of the fame which it will bring,
nor of what is evil with any approximation to
the punishment which it will incur. 55
- Verily, God does not reward a man for what he does,
but for what he is. 56
- Extend help, not seeking rewards.
Give to men, not afterwards regretting.
Those who are thus, are good. 57
- The recompense of good and evil follows,
as the shadow follows the figure. 58

ZOROASTRIANISM

- Benefactors shall pass to the reward prepared for the wise,
Of which Thou, O Wise One, art Determinant. 59
- Man or woman who shall look after the life
Which Thou, O Lord, knowest to be best—
To him give power through good purpose
As a reward for justice. 60
- As the strongest of the strong shall such a one arrive there
who here below most powerfully impelleth the righteous
unto good works:—to think perfect thoughts,
speak perfect words, and do perfect deeds.
- As the best of intercessors shall such a one arrive there
who here below intercedeth for the poor man
and the poor woman in their distress,
who doeth it himself, and teaches it to others. 61

CHAPTER 15

FUTURE LIFE AND IMMORTALITY

BUDDHISM

Earnestness is the path of immortality;
Thoughtlessness, the path of death.
Those who are in earnest, do not die;
Those who are thoughtless, are as if dead already. 1

Better one day of insight into the deathless state
Than a hundred years of blindness to this immortality. 2

He who, seeking his own happiness,
Punishes or kills beings
Who also long for happiness,
Will not find happiness after death. 3

He is a fool who does not delight in liberality.
The wise, delighting in liberality,
Come thereby with gladness to the other world. 4

Benefactors, when they leave this human life,
Do go to heaven.
And those who have gone to heaven,
Rejoice there in bliss;
And, losing their selfishness,
They enjoy the result of generosity. 5

That individual in this world who reflecteth right thoughts,
Who uttereth right words, who doeth right acts,
Who is learned and virtuous here in this brief life—
He, after the dissolution of the body, goeth to heaven. 6

CHRISTIANITY

There is no man who hath left house or wife or brethren
or parents or children for the Kingdom of God's sake,
who shall not receive manifold more in this time
and, in the world to come, eternal life. 7

In my Father's house are many mansions. 8

When this corruptible shall have put on incorruption,
and this mortal shall have put on immortality,
then shall be brought to pass the saying that is written,
"Death is swallowed up in victory!" 9

If this tent, our earthly home, is thrown down,
we have a building of God,
a home not made by hands,
eternal in the heavens. 10

The world passeth away, and the lust thereof.
But he who doeth the will of God, abideth forever. 11

CONFUCIANISM

By me must long days of summer heat,
Long winter nights, in loneliness be passed.
But, though I live a hundred years, we'll meet
Within the grave at last! 12

All the living must die
and, dying, return to the ground.
The bones and the flesh moulder below
and, hidden away, become the earth of the fields.
But the spirit issues forth,
and is displayed on high
in a condition of glorious brightness. 13

HINDUISM

One fears not death who knows
That wise, unaging, youthful Spirit,
Immortal, self-existent, undefective. 14

Saying thy prayer for cheerfulness,
Gird thyself for immortality. 15

As a goldsmith, taking a piece of gold, reduces it to
another newer and more beautiful form—
just so this soul, striking down this body,
and dispelling its ignorance, makes for itself
another newer and more beautiful form. 16

The Supreme is conceived of, when known by an awakening.
Truly, it is immortality one finds.
With the soul one finds power.
With knowledge one finds the Immortal. 17

In the heaven-world there is no fear.
Leaving behind both hunger and thirst,
And out of the reach of sorrow,
All rejoice in the world of heaven. 18

He indeed is the Protector of the world in time,
 The Overlord of all, hidden in all things,
 With whom the seers of the Supreme are joined in union.
 By knowing Him thus, one cuts the cords of death.

By knowing as kindly Him Who is hidden in all things,
 Exceedingly fine, like the cream finer than butter,
 The One Embracer of the universe—
 By knowing God, one is released from all fetters.

That God, the All-worker, the Great Soul,
 Ever seated in the heart of creatures,
 Is framed by the heart, by the thought, by the mind.
 They who know That, become immortal.

19

For the sake of a helper in the other world
 One should accumulate virtue by degrees,
 As the white ants their hillock.

In the next world neither father nor mother are there
 As helpers; nor son, wife or kinsman.
 His virtue alone is there.

Each creature is born alone; dies also alone;
 Alone enjoys his good deeds,
 Alone also his bad deeds.

Leaving his dead body on the ground,
 His kinsman go away with averted faces.
 His virtue follows him.

Therefore one should accumulate virtue by degrees
 For the sake of a helper. With virtue as a companion
 One crosses darkness hard to cross.

20

Virtue will swiftly carry up to the other world
 A man of dominant virtue
 Who has extinguished his sin.

21

If a man, for his happiness in another world, does anything
 To the detriment of those whom he is bound to maintain—
 That produces evil for him.

22

As when one layeth his worn-out robes away,
And taking new ones, sayeth "These will I wear today!"
So putteth by the spirit lightly its garb of flesh,
And passeth to inherit a residence afresh.

23

The wicked say: "The universe has in it
Neither truth nor order nor a ruler,
And is only designed for lusts."

Fixed in this view, these ruined souls,
Small in intellect and cruel in deeds,
Prevail as foes for the ruin of the world.

Giving themselves up to insatiable lusts, full of deceit,
They hold false notions through delusion,
And in their lives are devoted to impurity.

They cherish immoderate thoughts, ending in death,
Accounting enjoyment of their lusts the chief good,
Persuaded that "that is all."

Devoted to lust and wrath,
They strive to gain hoards of wealth by unjust means
For the enjoyment of their lusts.

They say: "This I have gained today!
That desire of my heart I shall obtain!
This possession is now mine!
And that also shall be mine hereafter!

"This foe has been slain by me!
And I shall slay others also!
I am a lord! I enjoy delights!
I am successful, powerful, happy!

"I am rich! I am of noble birth!
What other man is like to me!
I will sacrifice, and give largesse!
I will be merry!"

Tossed to and fro by many thoughts,
Enveloped in the meshes of delusion,
Devoted to the enjoyment of their lusts
They fall down to the foul hell.

24

[Saith the Lord:]

"He who constantly doeth all actions, taking his refuge in ME,
By MY grace attaineth to the eternal undecaying Abode.
By MY grace thou shalt pass all peril." 25

"A doctrine more mysterious than any other mystery
Has been declared by ME:
Thou art greatly beloved by ME;
Therefore I will declare what is for thy good.

"Devote thy heart to ME. Worship ME.
Sacrifice to ME. Bow down before ME.
So shalt thou come to ME.
I promise thee truly, thou art dear to ME.

"Forsaking all, come to ME
As the only refuge.
I will release thee from all thy sins.
Grieve not.

"He who shall teach this supreme mystery
To those who worship ME—
He, offering to ME this highest worship,
Shall doubtless come to ME.

"Nor is there anyone among mankind
Who can do ME better service than he.
Nor shall any other on earth be
More dear to ME than he.

"I may be sought through this sacrifice of knowledge
By him who shall read this holy converse.
And the man who may hear it in faith
Shall attain to the happy regions of the just." 26

Two persons will hereafter be exalted above the heavens:
The man with boundless power
Who yet forbears to use it indiscreetly,
And he who is not rich and yet can give. 27

He becomes immortal who seeks the general good of man,
Who does not grieve, and who can renounce the world. 28

I am beyond the reach of earthly evils!
Whence then can death and life come to me? 29

The man who has seen the Supreme Being is immortal. 30

In the darkness of death, the terrestrial friends of a man
cannot follow his departed soul.

It is virtue alone that walks by his side,
be it in the wilderness of death,
or on the ever-glad and sunlit fields of Paradise,
or where none can follow.

Death waits for nobody, and never stops to consider
whether a man has finished his work or not.

It takes the man busy with trade or agriculture,
as well as the spendthrift and the indolent.

Death knows no favorite or enemy.

He carries away a man, as a wolf and a deer.

The good or evil deeds of a man
are sure to overtake him in the next existence.
As there are different stages in the life of a man,
so there is a Hereafter. 31

ISLAM

Be ye steadfast in prayer, and give alms.
And whatsoever good ye send before
for your own souls, ye shall find it with God. 32

Thou shalt in nowise reckon dead
those who have been slain in the cause of God.
Nay, they are sustained alive with their Lord. 33

Small the fruition of this world.
But the next life is the true good
for him who feareth God.
And ye shall not be wronged
so much as the skin of a date-stone. 34

[Saith the Lord:]

"As to those who have believed,
and done the things which are right—
WE will lay on no one a burden beyond his power—
These shall be the inmates of paradise.
Forever shall they abide therein.
And WE will remove whatever rancor was in their bosoms.
And they shall say: 'Praise be to God
Who hath guided us hither!'" 35

Are not the friends of God
 those on whom no fear shall come,
 nor shall they be put to grief!
 They who believe, and fear God—
 for them are good tidings in this life and in the next.
 This is the great felicity. 36

The mansions of the next life shall be better
 for those who fear God. 37

[Saith the Lord:]
 "Those who fulfill God's covenant, and break not the compact;
 and those who attain what God has bidden to be attained;
 and those who are patient, craving their Lord's face;
 and are steadfast in prayer; and secretly and openly
 expend in alms of what WE have bestowed upon them;
 and ward off evil with good—
 these shall have the recompense of the Abode." 38

Such as repent, and believe, and act aright—
 these shall enter Paradise. 39

By means of what God hath given thee
 seek to attain the future mansion;
 and neglect not thy part in this world.
 But be bounteous to others,
 as God hath been bounteous to thee. 40

God the almighty, the all-knowing,
 forgiver of sin, and receiver of penitence,
 vehement in chastisement, long-suffering—
 There is no God but He!
 To Him shall be the final gathering. 41

JAINISM

Men who commit sins will go to hell.
 But those who have walked the road of righteousness
 will obtain a place in heaven. 42

I know that there will be a life hereafter. 43

The soul goes to the highest heaven, and there develops
 into its natural form; obtains perfection,
 enlightenment, deliverance and final beatitude;
 and puts an end to all misery. 44

JUDAISM AND CHRISTIANITY

- Surely goodness and mercy shall follow me
 All the days of my life.
 And I will dwell in the house of the Lord forever. 45
- God will redeem my soul from the power of the grave;
 For, He shall receive me. 46
- The Lord commanded the blessing, even life forevermore. 47
- Man goeth to his everlasting home.
 The dust returneth to the earth as it was.
 And the spirit returneth unto God Who gave it. 48
- He will swallow up death in victory.
 And the Lord God will wipe away tears from all faces. 49
- Thy dead shall live!
 Awake and sing, ye who dwell in the dust;
 For, the earth shall cast forth the dead! 50
- They who are wise, shall shine
 as the brightness of the firmament;
 and they who turn many to righteousness,
 as the stars for ever and ever. 51
- [Saith the Lord:]
 "I will ransom them from the power of the grave.
 I will redeem them from death.
 O grave! I will be thy destruction!" 52

SIKHISM

- He who is proud shall not be honored
 On his arrival in the next world. 53
- O God, grant me to meet the dear saints of God! 54
- The man who knoweth God, liveth for ever, and dieth not. 55
- The men who have no correct notion of the Supreme Being
 Think of entering heaven by mere words.
 Heaven is in the company of the saints. 56
- It is they who know not God, who are always dying.
 It is they who die in divine knowledge, who are immortal. 57
- Why weep when a saint dieth,
 Since he is merely going home? 58
- While the world feareth death, my heart is pleased,
 Since it is only by death that supreme bliss is obtained. 59

TAOISM

- To know Eternal Law, is to be enlightened.
 Not to know It, is misery and calamity.
 He who knows the Eternal Law, is liberal-minded.
 Possessed of the Eternal, he endures for ever.
 Though his body perish, yet he suffers no harm. 60
- Life is a going forth. Death is a returning home. 61
- To recognize one's insignificance, is called enlightenment.
 To keep one's sympathy, is called strength.
 He who uses the Eternal's light
 returns to the Eternal's enlightenment,
 and does not surrender his person to perdition.
 This is called "practising the Eternal." 62
- To know the harmonious, is called the Eternal.
 To know the Eternal, is called enlightenment. 63
- Whatever is contrary to the Eternal, soon ends. 64
- Look on death as going home. 65
- Man passes through this sublunary life
 as a white horse passes a crack;
 here one moment, gone the next!
- The bow-sheath is slipped off; the clothes-bag is dropped;
 and in the confusion the soul wings its flight
 on the great journey home. 66

ZOROASTRIANISM

- The world hereafter shall be
 The worst world for the wicked,
 But the best thought for the righteous. 67
- The soul of the righteous shall be joyful in immortality.
 The torments of the liars shall be in perpetuity.
 All this doth the Wise Lord appoint by His dominion. 68
- The Wise Lord with dominion and piety
 Shall give us welfare and immortality
 In accordance with right by His holy spirit
 And by best thought, deed and word. 69
- May he who is Thy worthy servant and good citizen,
 O Great Giver Lord, approach that better than the good
 in the eternal realms where dwells the Lord! 70

Part II

MAN AND HIS PERFECTING

CHAPTER 16

WHAT IS MAN?

BUDDHISM

All that we are is the result of what we have thought.
It is founded on our thoughts.
It is made up of our thoughts.

1

CHRISTIANITY

Man shall not live by bread alone,
but by every word that proceedeth out of the mouth of God.

2

Behold the birds of the heaven, that they sow not,
neither do they reap, nor gather into barns;
and your Heavenly Father feedeth them.

Are not ye of much more value than they!

3

Watch and pray, that ye enter not into temptation.
The spirit indeed is willing; but the flesh is weak.

4

From the beginning of the creation
God made them male and female.

5

Gather together, into one, the children of God
who are scattered abroad.

6

As many as are led by the Spirit of God—
these are sons of God.

Ye received not the spirit of bondage unto fear,
but of adoption whereby we cry "Father!"

The Spirit Himself beareth witness with our spirit,
that we are children of God.

7

If any man defile the temple of God, him shall God destroy;
for, the temple of God is holy, which temple ye are.

8

Though our outward man is decaying,
yet our inward man is renewed day by day.

9

What is man, that Thou art mindful of him!
Or the son of man, that Thou visitest him!
Thou madest him a little lower than the angels.

Thou crownedst him with glory and honor,
And didst set him over the work of Thy hands.

Thou hast put all things in subjection under his feet.

10

Men are made after the likeness of God.

11

CONFUCIANISM

Unseen Heaven has given to mankind their constitution,
also aiding the harmonious development of it
in their various conditions. 12

All are good at first.
But few prove themselves to be so at the last. 13

Man is the product of the attributes of heaven and earth. 14

Of all that heaven produces and earth nourishes
there is none so great as man. 15

Thinking to serve his kinsfolk, one must needs know man.
Thinking to know man, one must needs know Heaven. 16

Be true to the principles of our nature
and the benevolent exercise of them to others. 17

By nature, men are nearly alike.
By practice, they get to be wide apart. 18

The nature of man is good. 19

The tendency of man's nature to good
is like the tendency of water to run downwards. 20

All are equally men; but some are great men,
and some are little men. How is this?

Those who follow that part of themselves which is great
are great men.

Those who follow that part which is little
are little men. 21

HINDUISM

Man is the highest of animals,
after whom are all animals. 22

Of animals, man is like the Divine;
whence, he rules over animals. 23

In man the self develops gradually;
for, he is most endowed with knowledge.
He knows what is to happen tomorrow.
He knows heaven and hell.

By means of the mortal he desires the immortal;
thus is he endowed.
Whatever he reaches, he wishes to go beyond.
If he reaches the sky, he wishes to go beyond. 24

Verily, a person consists of purpose.
According to the purpose which a person has in this world,
thus does he become on departing hence.
So, let him form for himself a purpose.

25

No weapons hurt the soul. No fire burns it.
No waters moisten it. No wind dries it up.
It is imperishable, perpetual, immovable, eternal.
Therefore, knowing it thus, you should not grieve.

26

A man should never despise himself ;
For, brilliant success never attends on the man
who is contemned by himself.

27

Unto you I declare this holy mystery :
There is nothing nobler than humanity.

28

The chief end of life is the desire to enquire into truth.

29

ISLAM

Thy Lord said :
“Verily, I am about to place one in My stead on earth.”

30

The men who resign themselves to God,
and the women who resign themselves to God,
and the believing men and the believing women,
and the devout men and the devout women,
and the men of truth and the women of truth,
and the patient men and the patient women,
and the humble men and the humble women,
and the men who give alms and the women who give alms,
and the men who fast and the women who fast,
and the chaste men and the chaste women,
and the men and the women who oft remember God :—for them
God hath prepared forgiveness and a rich recompense.

31

God formed him and fashioned him,
and made him twain, male and female.

32

As to man—when his Lord trieth him,
and honoreth him, and is bounteous to him,
then saith he, “My Lord honoreth me.”

But when He proveth him,
and limiteth His gifts to him,
he saith, “My Lord despiseth me.”

33

JAINISM

Though one believe in the Law, he will rarely practise it;
for, people are engrossed by pleasures. 34

Self is the one invincible foe
together with the four cardinal passions:
anger, pride, deceit and greed. 35

JUDAISM AND CHRISTIANITY

God created man. In the likeness of God made He him.
Male and female created He them, and blessed them. 36

O Thou Eternal One, our Lord,
What majesty is Thine o'er all the world!
High in the heaven Thou hast set Thy splendor.
Let me sing of this Thy heavenly strength,
Like tiny children lisping out Thy praise.

As I look up to the heavens, moon and stars,
I ask: "And what is a mortal man,
That Thou shouldst heed him?"

Yet Thou hast made him a little less than divine.
Thou hast crowned him with majesty and honor,
Giving him sway o'er all Thy hands have made. 37

He hath made everything beautiful in its time.
Also He hath set eternity in their heart. 38

God made the race of men upright.
But many a cunning wile have they contrived. 39

Now, O Lord, Thou art our Father.
We are the clay, and Thou our potter.
And we all are the work of Thy hand. 40

Ye are the sons of the living God. 41

SIKHISM

The inaccessible and illimitable God
Dwelleth in man's heart.
The body is the palace, the temple, the house of God.
Into it He putteth His eternal light. 42

O man, thou hast obtained a human body.
It is time for thee to meet God.
All else that thou doest is of no avail.
Join the company of saints! 43

Man's power is not at his own disposal.
 The Cause of causes is the Lord of all. 44
 O man, apply thy heart to God. 45

TAOISM

There is no man but heaven covers him.
 There is no man but earth supports him. 46
 Infinitesimal indeed is that which makes them man.
 Infinitely great is that which makes them divine. 47
 "What is it that makes him a man?"
 "The Supreme gives him his expression,
 and gives him his form.
 How should he not be a man !" 48

Those who are constant, are sought after by men
 and assisted by God.
 Those who are sought after by men, are the people of God.
 Those who are assisted by God, are His chosen children. 49
 Ceremonial is the invention of man.
 Our original purity is given to us from God. 50
 The heart of man is more dangerous than mountains and rivers,
 more difficult to understand than Heaven itself.
 Heaven has its periods of spring, summer,
 autumn, winter, day-time and night.
 Man has an impenetrable exterior ;
 and his motives are inscrutable. 51

ZOROASTRIANISM

Thou, O Wise One, in the beginning hast formed
 Our beings and consciences and intelligence
 Through Thine own mind.
 Thou madest life clothed with a body.
 Thou gavest us the works and words whereby
 One may freely express his belief. 52
 Let a man not be desirous of pleasing the many wicked. 53
 [Saith the Lord :]
 "I created the stars, the moon, the sun, birds and animals.
 But, better and greater than all, I created
 The righteous man who has truly received from ME
 The praise of righteousness in the good religion." 54

CHAPTER 17

THE WISE MAN AND THE FOOLISH

BUDDHISM

- Ye must train yourselves thus : "We will increase in wisdom." 1
- There is no companionship with a fool. 2
- The fool who knows his foolishness
Is wise at least so far.
But a fool who thinks himself wise—
He is a fool indeed. 3
- "O how sweet !" thinks the fool
Ere his wicked deed ripens.
He knows what is sorrow,
When his wicked deed ripens. 4
- If you see a man who shows you what is to be avoided,
Who administers reproofs, and is intelligent—that wise man
Follow, as you would one who tells of hidden treasures.
He will be beloved of the good, hated by the bad. 5
- Let no man think lightly of evil, saying in his heart,
"It will not come nigh unto me !"
Even by the falling of water-drops is a water-pot filled.
The fool becomes full of evil,
Even if he gather it little by little.
- Let no man think lightly of good, saying in his heart,
"It will not come nigh unto me !"
Even by the falling of water-drops is a water-pot filled.
The wise man becomes full of good,
Even if he gather it little by little. 6
- First keep thyself aright.
Then mayest thou advise others.
So is the wise man unblamable. 7
- A wise man should be cautious,
Fervent, prudent, reflecting with wisdom.
- Living fervent, reposeful in manner,
Not vaunting himself,
Possessed of tranquillity of soul,
He may attain unto the destruction of misery. 8

CHRISTIANITY

Whosoever heareth these sayings, and doeth them,
 I will liken him unto a wise man,
 who built his house upon a rock.

The rain descended, and the floods came, and the winds blew,
 and beat upon that house; and it fell not;
 for, it was founded upon a rock.

And everyone who heareth these sayings, and doeth them not,
 shall be likened unto a foolish man,
 who built his house upon the sand.

The rain descended, and the floods came, and the winds blew,
 and beat upon that house; and it fell;
 and great was the fall of it.

9

A good man out of the good treasure of the heart
 bringeth forth good things.

And an evil man out of the evil treasure
 bringeth forth evil things.

10

Knowing God, they glorified Him not as God;
 neither gave thanks,
 but became vain in their reasonings;
 and their senseless heart was darkened.

Professing themselves to be wise, they became fools.

11

If men are controlled by their earthly natures,
 they give their minds to earthly things.

If they are controlled by their spiritual natures,
 they give their minds to spiritual things.

For the mind to be given up to earthly things, means death;
 to be given up to spiritual things, means life and peace.

12

See then that ye walk circumspectly,
 not as fools, but as wise.

13

If any of you lack wisdom,
 let him ask of God

Who giveth to all men liberally and upbraideth not;
 and it shall be given him.

14

Who is wise and intelligent among you?

Let him, out of the noble life that he lives,
 show his works in wise gentleness.

15

CONFUCIANISM

- Here is a sage! His views and speech
 Go far beyond the present time.
 There is a fool! With narrow reach
 His smallest thoughts he counts sublime. 16
- The wise ruler should not neglect
 the cultivation of his character.
 Desiring to know men,
 he should not neglect to know Heaven. 17
- A wise man is impartial, not neutral.
 A fool is neutral, not impartial. 18
- The wise man is informed in what is right.
 The inferior man is informed in what will pay. 19
- The nobler man is calm and serene.
 The inferior man is continually worried and anxious. 20
- The man of noble mind seeks to perfect
 the good in others, and not their evil.
 The little-minded man is the reverse of this. 21
- The superior man bears want unshaken.
 The inferior man, in want, becomes demoralized. 22
- The noble man seeks what he wants in himself.
 The inferior man seeks it from others. 23
- A wise and good man is occupied in search for truth,
 not in seeking for a mere living.
 A wise man should be solicitous about truth,
 not anxious about poverty. 24

HINDUISM

- The universe's mighty Keeper, wise,
 Hath entered into me the simple. 25
- The better is one thing, and the pleasanter quite another.
 The wise man chooses the better,
 Rather than the pleasanter. 26
- The childish go after outward pleasures;
 They walk into the net of outspread death.
 But the wise, knowing immortality,
 Seek not the stable among things unstable here. 27
- The wise should work desiring to promote the general good. 28

Each and every work is consummated in wisdom.

Seek wisdom with obeisance, questioning and service.

The wise, who know the truth,

Will point to thee the way of wisdom.

29

[Saith the Lord:]

"The wise man, ever devout, who worships the One,

Is the most excellent;

For, I am dear above all things to the wise man.

And he is dear to ME."

30

Good words, good deeds and beautiful expressions

A wise man ever culls from every quarter,

E'en as a gleaner gathers ears of corn.

31

A wise man should always share with others.

32

ISLAM

He to whom wisdom is given

hath had much good given him.

But none will bear it in mind,

except the wise of heart.

33

None fear God but the wise among His servants.

34

JAINISM

The wise should know the Law.

35

One should acquire valuable knowledge,

and avoid what is worthless.

A wise man, when reprimanded, should not be angry;

but he should be of a forbearing mood.

36

As smaller beasts keep at a distance from a lion,

being afraid of him—

so a wise man keeps aloof from sin,

well considering the Law.

A wise man who has become awakened

should turn away from sin,

when he considers the evils arising from slaughter

and the great dangers entailed by his cruel disposition.

37

He who does not practise cessation from sin

is called a foolish man.

He who practises cessation from sin

is called a wise man.

38

JUDAISM AND CHRISTIANITY

Blessed is the man who walketh
Not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord.
And in His law doth he meditate day and night.

And he shall be like a tree
Planted by the rivers of water,
That bringeth forth his fruit in his season.
His leaf also shall not wither.
And whatsoever he doeth, shall prosper.

The ungodly are not so, but are like the chaff
which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous;
For, the Lord knoweth the way of the righteous,
But the way of the ungodly shall perish. 39

The fear of the Lord is the beginning of wisdom.
And the knowledge of the Holy is understanding. 40

The wise in heart will receive commandments;
But a prating fool shall fall.
Wise men lay up knowledge;
But the mouth of the foolish is near destruction. 41

The way of a fool is right in his own eyes.
But he who hearkeneth unto counsel, is wise. 42

The ear that heareth reproof abideth among the wise.
The fear of the Lord is the instruction of wisdom. 43

A reproof entereth more into a wise man
than a hundred stripes into a fool. 44

Thus saith the Lord:
"Let not the wise man glory in his wisdom.
Neither let the mighty man glory in his might.
Let not the rich man glory in his riches.
"Let him glory that he hath understanding, and knoweth Me,
That I am the Lord Who exerciseth loving-kindness,
Justice and righteousness in the earth." 45

TAOISM

The wise man is not conspicuous in his affairs,
 or given to much talking.
 Though trouble arise, he is not irritated.
 He acts, but claims no merit. 46

The wise man lives in the world;
 but he lives cautiously, dealing with the world cautiously.
 He universalizes his heart;
 the people give him their eyes and ears. 47

Rash promises are lacking in faith;
 and many things that appear easy, are full of difficulties.
 Therefore the wise man considers every thing difficult;
 and so to the end he has no difficulties. 48

The wise man is outwardly poor;
 but he carries his jewel in his bosom. 49

The wise man is wise because he understands his ignorance,
 and is grieved over it. 50

The sage keeps the obligations of his contract,
 and exacts not from others.
 Those who have virtue attend to their obligations.
 Those who have no virtue attend to their claims. 51

Good men do not dispute.
 The ones who dispute, are not good.
 The learned men are often not the wise men;
 nor the wise men, the learned. 52

He has attained who knows what God is
 and who knows what man is.
 Knowing what God is, he knows
 that he himself proceeded therefrom.
 Knowing what man is, he rests in the knowledge of the known,
 waiting for the knowledge of the unknown. 53

The true sage looks up to God;
 he responds to ceremony, without tabooing it.
 He accommodates himself to matter,
 and does not ignore it.
 He who is not divinely enlightened
 will not be sublimely pure. 54

The true sage, when in obscurity,
 causes those around to forget their poverty.
 In power, he causes princes to forget ranks and emoluments
 and to become as though of low estate.
 He rejoices exceedingly in all creation.

He exults to see the Supreme diffused among his fellow-men,
 while suffering no loss himself.
 Although silent, he can instil peace,
 and by his mere presence cause men
 to be to each other as father and son.

55

A little knowledge is a dangerous thing.

56

ZOROASTRIANISM

There are two primal spirits, revealed by vision as twain:
 The better and the bad in thought, word and deed.
 Between these two the wise have distinguished aright,
 Not so the foolish.

Hear with your ears; see with clear mind,
 Each man for himself, those things which are best.

57

The foolish and the wise, the false and the true,
 According to his heart and mind
 Alike lifts up his voice;
 But piety with Thy spirit unceasingly inquires
 Wherever faults may be.

58

The wise man who knows through good purpose—
 He together with Good Power
 Supports justice by word and deed.
 He shall be a most helpful comrade
 For Thee, O Wise Lord.

59

Give me abundant nourishment, an expanded mind,
 nimbleness of tongue for soul and understanding—
 even an understanding continually growing in its largeness
 and that never wanders.

60

Let him who desires knowledge
 be taught the holy word,
 that his mind may be increased in intelligence,
 and wax strong in holiness.

61

O Lord, this I ask Thee: Teach me the truth!

62

CHAPTER 18

THE PERFECT MAN

BUDDHISM

That first-class person who has removed from himself
all sinfulness, who is free from haughtiness,
free from impurity, self-restrained,
who is an accomplished master of knowledge,
who has fulfilled the duties of holiness :—
such may justly call himself a first-class person. 1

O Brethren ! The Brother must be able to hear
and to make others listen,
able to learn, able to bear in mind,
able to discern and to make others discern,
skilful to deal with friends and foes,
and no maker of quarrels. 2

May the brethren live the perfect life,
that the world be not bereft of those
who have reached the highest fruit ! 3

He who, though dressed in fine apparel,
Exercises tranquillity, is quiet,
Subdued, restrained, chaste,
And has ceased to find fault with all other beings :—
He indeed is a first-class person. 4

Because a man has pity on all living creatures—he is noble. 5

Him I call a first-class person
Who, though he has committed no offence,
Endures reproach, stripes and bonds,
Who has endurance for his force. 6

Whoso is deep in wisdom and intelligence,
Who with skill can discern the right and wrong,
Who hath attained the highest goal :—
Him I deem a first-class person. 7

Friendly among the hostile,
Tranquil among the turbulent,
Ungrasping amid the grasping :—
Such I call a first-class person. 8

CHRISTIANITY

You must become perfect,
even as your Heavenly Father is perfect. 9

Whosoever will be chief among you, let him be your servant.
The son of man came not to be ministered unto,
but to minister, and to give his life a ransom for many. 10

Stand perfect and complete in all the will of God. 11

Bring to perfection whatever may be lacking in your faith. 12

Every Scripture inspired of God
is also profitable for teaching, for reproof,
for correction, for instruction which is in righteousness,
that the man of God may be complete,
furnished completely unto every good work. 13

Be blameless, as God's steward,
not self-willed, not soon angry, no brawler,
no striker, not greedy of filthy lucre;
but given to hospitality, a lover of good,
sober-minded, just, holy, self-controlled,
holding to the faithful word. 14

Let us go on unto perfection. 15

As He Who called you is holy, be ye yourselves also holy
in all manner of living. 16

CONFUCIANISM

Men of talents and virtue can be familiar with others,
and yet respect them;
can stand in awe of others,
and yet love them.

They love others, and yet acknowledge
the evil that is in them.

They accumulate wealth, and yet are able
to part with it to help the needy. 17

The superior man does what is proper
to the position in which he is.

The superior man can find himself in no position
in which he is not himself.

Therefore the superior man lives quietly and calmly,
waiting for the appointments of Heaven. 18

Perfection of nature is characteristic of Heaven.

To attain to that perfection, belongs to man.

He who attains to perfection, is he who chooses what is good,
and firmly holds it fast.

19

Of all under heaven it is only he who is perfect
who can give to his nature its full development.

Able to give to his own nature its full development,
he can also give the same to the nature of other men.

Able to give to these their full development, he can assist
the transforming and nourishing operations of Heaven.

20

The superior man considers perfection
as the noblest of all attainments.

21

He who is perfect
does not only complete himself.

His perfection enables him
to complete all other beings also.

Entire perfection is unresting.

22

The scholar does not consider gold and jade,
but leal-heartedness and good faith,
to be precious treasures.

He does not desire lands and territory,
but considers the establishment of righteousness
as his domain.

23

Its good men are what the state considers to be precious.

24

The superior man represses what is evil,
and gives distinction to what is good,
in sympathy with the excellent Heaven-conferred nature.

25

The superior man maintains constant inquiry and study,
seeking to carry it out to its breadth and greatness,
so as to omit none of the most exquisite minute points,
and to raise it to its greatest height and brilliancy.

He exerts an honest, generous earnestness
in the esteem and practice of all propriety.

26

A man of superior mind, being certain of what he says,
can proceed upon it.

In the language of such a person
there is nothing heedlessly irregular.

27

The man who in the view of gain thinks of righteousness,
 who in the view of danger is prepared to give up his life,
 and who does not forget an old agreement
 however far back it extends :—
 such a man may be reckoned a complete man. 28

The superior man stands in awe of the ordinances of Heaven.
 He stands in awe of great men.
 He stands in awe of the words of sages. 29

When benevolence is the dwelling-place of the heart,
 and righteousness the path of the life,
 the business of a great man is complete. 30

HINDUISM

One should search out and desire to understand
 the self which is free from evil,
 ageless, hungerless, thirstless,
 whose desire is the Real, whose conception is the Real.
 He obtains all worlds and all desires
 who has found out, and who understands, this self. 31

Let him ever be devoted to the study of the Scriptures.
 Let him be restrained, friendly and composed,
 Ever a giver, never a taker.
 Let him be compassionate towards all beings. 32

Let him utter speech purified by truth.
 Let him keep his heart pure.
 Let him patiently bear hard words.
 Let him not despise anyone whatsoever.
 Against an angry man let him not be angry.
 Let him speak kindly, though himself abused.
 Let him utter not a word untrue. 33

Command of the speech, and command of the thought,
 Likewise command of the body also :—
 He in whose mind are established these three—
 He is entitled a triple commander.

He who maintains this triple command,
 Who is humane to all living creatures,
 Who subdues his lust and his wrath :—
 By these means he attains unto perfect completion. 34

The holy man who is completely devoted in his devotion,
 Pure-souled, his soul controlled, senses too controlled—
 His soul become the soul of all things:—
 Such a devotee attaineth speedily to the Supernal.

35

[Saith the Lord:]
 "If thy heart be fixed in ME,
 If thou continuest in devotion,
 And findest refuge in ME, without doubt
 Thou shalt know ME fully.

"Among the thousands of mankind
 Only one perchance strives for perfection.
 And even of those who strive for and obtain it
 Only some one knows ME in truth."

36

He seeth indeed who seeth the Lord Supreme
 Dwelling alike in all creatures, undying while they die.
 He who seeth the Lord abiding in all
 Attaineth the highest goal.

37

Fearlessness, with goodness cleansed,
 Steadfastness in devotion to knowledge,
 Generosity, self-restraint and sacrifice,
 Study of Sacred Writ, religious fervor, uprightness,

Harmlessness, truth, wrathlessness,
 Self-renunciation, peacefulness, unmaliciousness,
 Compassion towards all beings, uncovetousness,
 Gentleness, modesty, unfickleness,

Vigor, patience, fortitude, purity,
 Unvindictiveness, no over-pride:—

These are the properties of him
 Who has entered into the divine estate.

38

The good regard only the virtues of others.

39

The perfect person is merciful, does no harm to any creature,
 Is forbearing, strong in truthfulness,
 Of faultless mind, equal to all, and helpful.

40

Final emancipation is in his grasp
 Who is sinless towards them who commit mischief by him,
 Who speaks amicably to them who use harsh words,
 And whose soul melts with benevolence.

41

ISLAM

There is no piety in turning your faces
 toward the east or the west.
 But he is pious who believeth in God and the last day
 and the scriptures and the prophets,
 who, for the love of God, disburseth his wealth to kindred
 and to the orphans and the needy and the wayfarer
 and those who ask and for ransoming,
 who observeth prayer, and payeth the legal alms,
 and who is of those who are faithful to their engagements,
 and patient under ills and hardships and in time of trouble.
 These are they who are just, and who fear the Lord. 42

God regardeth His servants—who say “O our Lord,
 we have indeed believed, pardon us our sins”—
 the patient and the truthful, the lowly and the charitable,
 and they who seek pardon at each daybreak. 43

[Saith the Lord:]
 “Your God is the One God.
 Therefore surrender yourselves to Him.
 And bear thou good tidings
 to those who humble them,
 whose hearts thrill with awe
 when mention is made of God,
 and to those who remain steadfast
 under all that befalleth them,
 and observe prayer, and give alms of that
 with which WE have supplied them.” 44

Whoever desireth excellence—
 Unto God doth all excellence belong.
 Unto Him ascendeth the good speech.
 And the righteous work will He exalt. 45

JAINISM

The hero does not tolerate discontent.
 The hero does not tolerate lust, is not careless. 46

He is called a hero who liberates the bound.
 He is not polluted by the sin of killing. 47

The liberated man conquers wrath, pride, deceit and greed. 48

The noble ones have preached the Law impartially.

49

If he is always humble, steady,
free from deceit and curiosity;

if he abuses nobody;
if he does not persevere in his wrath;

If he listens to friendly advice;
if he is not proud of his learning;
if he does not find fault with others;
if he is not angry with friends;

If he speaks well even of
a bad friend behind his back;
if he abstains from quarrels and rows;
if he is enlightened, polite, decent and quiet:—

Then he is called well-behaved.

50

Without virtues there is no deliverance.

And without deliverance there is no perfection.

51

JUDAISM AND CHRISTIANITY

The Lord said: "I am the Almighty God.

Walk before ME. And be thou perfect."

52

The Lord spake:

"I am the Lord your God. Therefore sanctify yourselves.

And ye shall be holy; for, I am holy."

53

Let your heart be perfect with the Lord our God,

to walk in His statutes and to keep His commandments.

54

Behold, God will not cast away a perfect man.

55

He who walketh uprightly, and worketh righteousness,

And speaketh the truth in his heart,

He who backbiteth not with his tongue,

Nor doeth evil to his neighbor,

Nor taketh up a reproach against his neighbor,

In whose eyes a vile person is contemned,

But he honoreth them who fear the Lord:—

He who doeth these things, shall never be moved.

56

It is God Who girdeth me with strength,

And maketh my way perfect.

57

Mark the perfect man, and behold the upright;

For, the end of that man is peace.

58

SIKHISM

The perfect shall obtain a sight of God.

59

The holy man is the true lover

By whom the Truly Beloved is found.

Man is then happy night and day,

And naturally absorbed in God.

The holy man may laugh. The holy man may weep.

Whatever he doeth, is in God's service.

60

The man who knoweth God, is ever uncontaminated—

As the lotus is untouched by the water.

The man who knoweth God, is ever stainless—

As all things purified by the sun.

The man who knoweth God, looketh on all men as equal—

As the wind bloweth on the rich and poor alike.

The man who knoweth God, is the purest of the pure—

As filth cannot permanently attach to water.

The mind of the man who knoweth God, is enlightened—

Like the firmament above the earth.

The man who knoweth God, is the most exalted of the exalted—

Yet his mind is the most humble of all.

The man who knoweth God, is priceless.

God abideth with the man who knoweth Him.

The man who knoweth God, is the perfect being.

61

TAOISM

Whosoever adapteth himself, shall be preserved to the end.

Whosoever bendeth himself, shall be straightened.

Whosoever emptieth himself, shall be filled.

Whosoever weareth himself away, shall be renewed.

Whosoever humbleth himself, shall be exalted.

Whosoever exalteth himself, shall be abased.

The sage doth cling to simplicity; is an example to all men.

He is not ostentatious; and therefore he shines.

He is not egotistic; and therefore he is praised.

He is not vain; and therefore he is esteemed.

He is not haughty; and therefore he is honored.

He does not compete with others; no man is his enemy.

He shall go, without doubt, back to his Home in peace.

The holy man is always a good savior of men;
for, there are no outcast people.

He is always a good savior of things;
for, there are no outcast things.

This is called applied enlightenment.

63

He who is inwardly straight, is a servant of God.

And he who is a servant of God, knows that the Emperor
and himself are equally the children of God.

Shall such a one then trouble

whether man visits him with evil or with good!

64

Death and life are great considerations;

but they could work no change in him.

Though heaven and earth were to be overturned and fall,
they would occasion no loss to him.

His judgment is fixed regarding that

in which there is no element of falsehood.

And while other things change, he changes not.

The transformations of things are to him

the developments prescribed for them.

And he keeps fast hold of the Author of them.

65

He does not account prosperity a glory,

nor is ashamed of indigence.

He would not grasp at the gain of the whole world

to be held as his own private portion.

He would not desire to rule over the whole world

as his own private distinction.

His distinction is in understanding

that all things belong to the One Treasury.

66

Self-praise is no recommendation.

The perfect man cares not for fame.

67

He is perfect—in appearance a man, in reality a god.

Unconditioned himself, he falls in with the conditioned.

Pure himself, he can still tolerate others.

If men are without the Supreme,

by a mere look he calls them to a sense of error,

and causes their intentions to melt away.

68

The perfect man shares food of earth, but happiness of God.

69

The sage embraces in his regard both Heaven and earth.
 His beneficent influence extends to all under the sky.
 And we do not know from whence it comes.

Therefore though one may have no rank when living,
 and no honorary epithet when dead,
 though the reality of what he is may not be acknowledged,
 and his name be not established,
 we have in him what is called "the great man." 70

Only the perfect man can transcend the limits of the human,
 and yet not withdraw from the world;
 can live in accord with mankind,
 and yet suffer no injury himself. 71

ZOROASTRIANISM

I belong to those who think good.
 I belong not to those who think evil.
 I belong to those who speak good.
 I belong not to those who speak evil.
 I belong to those who do good.
 I belong not to those who do evil.
 I belong to those who hear, not to those who hear not.
 I belong to the pure, not to the bad. 72

He who in wisdom through righteousness devotes himself
 To advancing the power of the house,
 The district and the land—
 How and when and by what deeds shall he become
 Even as Thou, O Wise Lord? 73

He who shows the righteous path of truth and happiness
 Both in this world and in the next
 Which is Thy abode, O Lord—
 Attains an end better than the good;
 A generous helper, noble citizen, faithful follower—
 Worthy is he of Thee, O Wise One! 74

In their doings they shall thenceforth
 walk after the way of holiness,
 after the word of holiness,
 after the ordinance of holiness. 75

CHAPTER 19

HUMILITY

BUDDHISM

Wise people falter not amidst blame and praise,
As a solid rock is not shaken by the wind.

Life is hard to live for a modest man,
Who always looks for what is pure,
Who is disinterested, quiet, spotless and intelligent.

Him I call a first-class person indeed from whom,
Like a mustard seed from the point of a needle,
Have dropt anger and hatred, hypocrisy and pride.

Through their proper knowledge
Creatures of discernment forsake that pride
Through which proud creatures go to misfortune.

Whosoever, being mean by his pride,
Exalts himself and despises others—
Let one know him as an outcast.

CHRISTIANITY

Except ye be converted, and become as little children,
ye shall not enter into the kingdom of heaven.
Whosoever shall humble himself as this little child—
the same is greatest in the kingdom of heaven.

Whosoever will be great among you,
let him be your minister.
And whosoever will be chief among you,
let him be your servant.

Whosoever shall exalt himself, shall be abased.
And he who shall humble himself, shall be exalted.

Let nothing be done through strife or vainglory.
But let each in lowliness of mind
esteem other better than themselves.
Look not every man on his own things,
but every man also on the things of others.

God giveth grace to the humble.
Humble yourselves under the mighty hand of God,
casting all your care upon Him; for, He careth for you.

CONFUCIANISM

Pride brings loss. And humility receives increase.
This is the way of Heaven. 11

He comes to ruin who says
that others are not equal to himself. 12

Do not think yourself so large as to deem others small. 13

Do not despise the old and experienced.
And do not make little of the helpless and young. 14

Propriety is seen in humbling one's self
and giving honor to others. 15

It is the way of the superior man
to prefer the concealment of his virtue,
while it daily becomes more illustrious.
And it is the way of the small man to seek notoriety,
while he daily goes more and more to ruin. 16

Courtesy is near to propriety.
Good faith is near to the truth of things.
When one with respect and humility practises these virtues,
though he may fall into errors, they will not be great. 17

I am not concerned that I have no place ;
I am concerned how I may fit myself for one.
I am not concerned that I am not known ;
I seek to be worthy to be known. 18

The higher type of man is modest in what he says,
but surpasses in what he does. 19

A superior man is ashamed of a reputation beyond his merits. 20

HINDUISM

Those abiding in the midst of ignorance,
Self-wise, thinking themselves learned,
Running hither and thither, go around deluded,
Like blind men led by one who is himself blind. 21

The men who are free from pride and delusion—
These, undeluded, go to the eternal seat. 22

Who is free from self-conceit, violence,
Pride, lust, wrath and all surroundings,
Who is without selfishness, and is tranquil in mind:—
He is formed to be one with the Supreme. 23

[Saith the Lord:]

"Thinking on ME, by MY grace
Thou wilt surmount every difficulty.
But if from conceit thou wilt not listen,
Thou wilt utterly perish." 24

ISLAM

Call upon your Lord humbly and in secret.
Verily, He loves not the transgressors. 25

Walk not proudly on the earth. 26

[Saith the Lord:]

"As to this future mansion, WE will bestow it on those
who seek not to exalt them in the earth or to do wrong.
And there is a happy issue for the God-fearing." 27

God loveth no arrogant, vainglorious person. 28

JAINISM

A kind of committing sin is through pride.
When a man, drunk as it were with pride of caste,
family, piety, knowledge, success, power,
intelligence or any other kind of pride,
slights, blames, abuses, reviles, despises somebody else,
and extols himself, thinking:
"He is my inferior! I am of better caste or family,
and possess greater power and other advantages!"
He is cruel, stubborn, fickle and proud. 29

JUDAISM AND CHRISTIANITY

Good and upright is the Lord.
The meek will He guide in judgment.
And the meek will He teach His way. 30

Though the Lord be high,
Yet hath He respect unto the lowly. 31

The Lord lifteth up the meek.
He casteth the wicked down to the ground. 32

The Lord giveth grace unto the lowly. 33

When pride cometh, then cometh shame.
But with the lowly is wisdom. 34

Reverence for the Eternal, trains men to be wise.
And to be humble, is the way to honor. 35

Pride goeth before destruction,
And a haughty spirit before a fall. 36

Let another man praise thee, and not thine own mouth. 37

A man's pride shall bring him low.
But honor shall uphold the humble in spirit. 38

Thus saith the High and Lofty One,
Who inhabiteth eternity, Whose name is Holy:
"I dwell in the high and holy place,
with him also who is of a contrite and humble spirit,
to revive the spirit of the humble,
and to revive the heart of the contrite." 39

SHINTO

If you desire to obtain help, put away pride.
Even a hair of pride shuts you off,
as it were by a great cloud. 40

SIKHISM

He who is in pride and conceit, is no worshipper. 41

When pride is removed, God's gate is seen. 42

He who deemeth himself lowly
Shall be deemed the most exalted of all. 43

The man who knoweth God, is the most exalted of the exalted;
Yet his mind is the most humble of all. 44

They who have effaced themselves
And become humble, are happy.
The very haughty are consumed by their pride. 45

Practise meekness and humility, come what may. 46

TAOISM

Astride of one's fellow, one cannot progress.
By displaying oneself, one does not shine.
By self-approbation, one is not esteemed.
In self-praise, there is no merit.
He who exalts himself, does not stand high.
Such things are everywhere detested.
The man of the Eternal, will not abide with them. 47

Humility is the root of honor;
lowliness, the foundation of loftiness. 48

- The world's weakest overcomes the world's hardest. 49
- Who thinks his great achievements poor
Shall find his vigor long endure. 50
- It is only self-assertion that one need fear.
The great way is very plain;
but people prefer the by-paths. 51
- Those who aspire to greatness, must humble themselves. 52
- The holy man does not venture to play the great;
and thus he can accomplish his greatness. 53
- That which enables the rivers and the seas
to become the rulers of the water-courses
is their ability to remain the lowest.
On this account they are rulers of them all.
- In like manner the holy man, if he wishes to direct
the people, must speak of himself as subject to them.
If he wishes to lead them,
he must put himself in the background.
- Hence the sages are supreme;
but the people are not burdened.
They are in the vanguard;
but the people are not harmed.
- For this reason the whole empire delights to exalt them;
and no one feels annoyance.
Because they do not strive,
there is none who can strive with them. 54
- I prize modesty; therefore I am able
to become a leader of men. 55
- The good commander is not imperious.
The good fighter is not wrathful.
The greatest conqueror does not wage war.
The best master governs by condescension.
- This is the virtue of not contending.
This is the virtue of persuasion.
This is the imitation of Heaven.
And this was the highest aim of the ancients. 56
- To recognize one's ignorance of unknowable things
is mental health.
And to be ignorant of knowable things is sickness. 57

Who is able to have a superabundance
for the service of the world?

Only the possessor of the Eternal.

The holy man acts without priding himself on his actions,
completes his work without lingering on it.

He has no desire to display his superiority. 58

Nothing is so flexible as water.

Yet for attacking that which is hard

There is nothing which supplants it.

Nothing surpasses it.

The weak overcome the strong.

The soft conquer the hard.

Every one knows this; but no one practises it. 59

If you are always offending others by your superiority,
you will probably come to grief. 60

A high estimate of their own conduct,
leaving the world, and pursuing uncommon ways,
talking loftily and in resentful disparagement of others—
all this is simply symptomatic of arrogance.

This is what scholars are fond of
who betake themselves to the hills and valleys,
who are always blaming the world,
and who stand aloof like withered trees.

Benevolence, righteousness, loyalty and good faith,
being humble and frugal, self-forgetful and courteous—
all this is simply symptomatic of self-cultivation.

This is what scholars are fond of
who pursue their studies at home and abroad,
who wish to tranquillize the world. 61

Act virtuously, and put away
the practice of priding yourselves on your virtue.

If you do this, where can you go
that you will not be loved! 62

ZOROASTRIANISM

Learn to know with your consciences

In zeal for the life of good purpose.

Let each one of you emulate another one in justice. 63

CHAPTER 20

UNSELFISHNESS

BUDDHISM

- Cut out the love of self. 1
- Weeds are the blight of fields.
The blight of this generation is self-seeking. 2
- If creatures should know what wondrous fruit
Cometh from giving gifts,
They would give proper gifts, with undisturbed mind
Having put away all stain of selfishness.
Benefactors, losing their selfishness,
Enjoy the result of generosity. 3
- The man who is possessed of much property,
Who has gold and food,
And still enjoys alone his sweet things—
That is the cause of loss. 4
- People grieve from selfishness; perpetual cares kill them. 5

CHRISTIANITY

- He beheld how the people cast money into the treasury.
And many who were rich cast in much.
And there came a certain poor widow;
and she threw in two mites, which make a farthing.
And he saith: "This poor widow hath cast in more
than all they who have cast into the treasury;
for, all they did cast in of their abundance;
but she of her want did cast in all that she had." 6
- When thou makest a feast, call the poor, the maimed,
the lame, the blind. And thou shalt be blessed;
for, they cannot recompense thee. 7
- It is more blessed to give than to receive. 8
- We who are strong ought to bear the infirmities of the weak,
and not to please ourselves.
Each of us should please his neighbor for his good,
so as to build him up. 9
- Let no one be for ever seeking his own good;
but let each seek that of his fellow-man. 10

CONFUCIANISM

Extinguish all selfish aims by your public feeling,
and the people will have confidence in you. 11

The true philosopher devotes himself to the fundamentals;
for, when that has been established,
right courses naturally evolve.
Are not filial devotion and respect for elders
the very foundation of an unselfish life? 12

He who pursues self-advantage, will be much hated. 13

HINDUISM

They who spread a feast all for themselves
Eat sin, and drink of sin. 14

He who in acting offers his actions to the Supreme Spirit,
And puts aside self-interest,
Is not polluted by sin—
Even as a lotus leaf is not by water. 15

[Saith the Lord:]

"He who hates no single being, is friendly,
Compassionate, free from self-regard and vanity,
The same in good and evil,
Patient, contented, ever devout, subdued in soul,
Firm in purpose, fixed on ME in mind and heart
And who worships ME, is dear to ME.

"He whom the world troubles not,
And who troubles not the world,
Who is free from wrath and fear, is dear to ME.
The man who has no selfish bias,
Is pure, upright, free from distress of mind,
And who worships ME, is dear to ME." 16

"Without cherishing any selfish motive,
by looking on every creature in MY light,
by patience and dispassion, by honoring the great,
by having compassion on the poor,
by celebrating MY name, by the practice of sincerity,
by the companionship of the good,
and by the renunciation of pride
a person hath his heart purified entirely." 17

ISLAM

Ye shall never attain to goodness
till ye give alms of that which ye love. 18

Shall they have a share in the kingdom
who would not bestow on their fellow men
even the speck in a date-stone! 19

God loveth those who act generously. 20

With such as are preserved from their own covetousness
it shall be well. 21

Fear God with all your might, and hear, and obey,
and give alms—for your own weal;
for, such as are saved from their own greed shall prosper. 22

JAINISM

A rash and foolish man,
forgetting that his life will have an end,
is full of selfishness.

He toils day and night, greedy of wealth,
as if he never should grow old or die. 23

JUDAISM AND CHRISTIANITY

Give me neither poverty nor riches.
Feed me with food convenient for me,
lest I be full, and deny Thee,
and say, "Who is the Lord!" 24

SIKHISM

Egotism and selfishness are captivating.
The whole world is ruined by egotism. 25

He who does millions of religious works,
But retains his selfishness,
Incurs only fatigue. All his works are in vain. 26

TAOISM

The perfect man ignores self, ignores reputation. 27

He whose rule of life is in himself
does not act for the sake of a name,
emits a light even in his ordinary conduct. 28

The spirit of man loves to be in harmony with others,
and hates selfish indulgence.
This selfish indulgence is a disease. 29

CHAPTER 21

SELF-EXAMINATION AND SELF-CONTROL

BUDDHISM

This is called progress in the discipline of the noble one—
if one sees his sin in its sinfulness,
and duly amends for it,
and refrains from it in future.

A brother who warns another should consider :

“Am I pure in the conduct of my body?

Am I pure in the conduct of my speech,
pure therein without a flaw, without a fleck?

“Is a kindly mind ever present in me,
one without anger against those
who are my companions in the religious life?
Is this quality found in me, or is it not?

“Whatsoever truths, lovely in their origin,
lovely in their progress, lovely in their consummation,
magnify the higher life both in spirit and in letter
and in all points, in all perfectness:—

“In such truths am I well versed?
Of such am I full?
Are such laid up in my words, dwelt on in my heart,
penetrated throughout through right insight?”

Be ye lamps unto yourselves.
Be ye a refuge to yourselves.
Betake yourselves to no external refuge.

It is good to tame the mind,
Which is difficult to hold in, and flighty,
Running wherever it listeth.
A tamed mind brings happiness.

Not mother, nor father, nor kinsfolk,
Nor any other can work a man such good
As is wrought by a rightly-directed mind.

Be not concerned with other men's evil words
or deeds or neglect of good.
Look rather to thine own sins and negligence. 6

Though one should conquer in battle
Thousands and thousands of men,
Whoso shall conquer himself—
He is the greatest of warriors.
To overcome oneself is better truly
Than to overcome others. 7

If month by month throughout a hundred years
One were to offer sacrifices costing thousands,
To reverence the self-controlled is the better worship. 8

If a man make himself as he teaches others to be,
Then, being himself well subdued, he may subdue others ;
For, one's own self is difficult to subdue. 9

Guard against evil deeds. Control the body.
Eschew evil deeds ; and do good.
Guard against evil words. Control the tongue.
Eschew evil words ; and speak good ones.
Guard against evil thoughts. Control the mind.
Eschew evil thoughts ; and think good ones.
The wise, controlled in act, in word, in thought,
Are well controlled indeed. 10

One by one, little by little, moment by moment,
A wise man frees himself from personal impurities,
As a refiner blows away the dross of silver. 11

To see another's fault is easy.
To see one's own is hard.
Men winnow the faults of others like chaff.
Their own they hide,
As a crafty gambler hides a losing throw. 12

As a fortress guarded within and without,
So guard thyself. Leave no loophole for attack. 13

Rouse thyself by thyself. Examine thyself by thyself.
Thus self-protected and attentive,
Thou wilt live happily. 14

Self is guard of self, and takes refuge in self.
Just as a dealer trains a thoroughbred,
A noble steed, and breaks him to rein—
So do thou self restrain.

15

CHRISTIANITY

Judge not, that ye be not judged;
for, with what judgment ye judge, ye shall be judged.
And with what measure ye mete,
it shall be measured to you again.

And why beholdest thou the mote
that is in thy brother's eye,
but considerest not the beam
that is in thine own eye?

Or how wilt thou say to thy brother,
"Let me pull out the mote
out of thine eye!" And behold,
a beam is in thine own eye.

Thou hypocrite! First cast out
the beam out of thine own eye;
and then shalt thou see clearly to cast out
the mote out of thy brother's eye.

16

Why dost thou judge thy brother?

Or why dost thou set at nought thy brother?
For, we shall all stand before the judgment-seat.

Everyone of us shall give account of himself to God.
Let us not therefore judge one another any more.

But judge this rather—that no man put a stumbling-block
or an occasion to fall in his brother's way.

17

Let him who thinketh he standeth take heed lest he fall.

18

If any man offend not in word,
the same is a perfect man
and able also to bridle the whole body.

Behold, we put bits in the horses' mouths,
that they may obey us;
and we turn about their whole body.

Behold also the ships, which though they be so great,
yet are they turned about with a very small helm
whithersoever the governor listeth.

Even so the tongue is a little member,
and boasteth great things;

behold, how great a matter a little fire kindleth!

19

CONFUCIANISM

The good in you I will not dare to keep concealed.

And for the evil in me

I will not dare to forgive myself.

I will examine these things

in harmony with the mind of God.

20

Do not be ashamed of mistakes, and thus make them crimes.

21

Give repose to your mind. Examine your virtue.

Send far forward your plans.

And thus by your generous forbearance

you will make people repose in what is good.

22

Thus it is with all people: they mostly love their ease.

In reproving others, there is no difficulty.

But to receive reproof, and allow it to have free course—

this is difficult.

23

Be cautious of what you say.

Be reverentially careful of your outward behavior.

In all things be mild and correct.

24

Looked at in friendly intercourse with superior men,

You make your countenance harmonious and mild,

Anxious not to do anything wrong.

Looked at in your chamber,

You ought to be equally free from shame

Before the light which shines in.

Do not say: "This place is not public!

No one can see me here!"

Let your practice of virtue

Be entirely good and admirable.

Watch well over your behavior,

And allow nothing wrong in your demeanor.

25

Superior men give themselves to self-adjustment.

26

Do not try to defend, or cover over,

what was wrong in the past.

27

Teaching should be directed to develop

that in which the pupil excels,

and correct the defects to which he is prone.

28

The superior man is watchful over himself when he is alone. 29

In archery we have something like
the way of the superior man.
When the archer misses the center of the target,
he turns round, and seeks for
the cause of his failure in himself. 30

I daily examine myself on three points :
In planning for others, have I failed in conscientiousness?
In intercourse with friends, have I been insincere?
And have I failed to practise what I have been taught? 31

When you have faults, do not fear to abandon them. 32

When you see a man of worth,
think how to rise to his level.
When you see an unworthy man,
then look within, and examine yourself. 33

Can one refuse assent to words of just admonition?
It is the application that is of value.
Mere assent without amendment,
mere interest without application,—
for such men one can do nothing. 34

The superior man has neither anxiety nor fear.
When internal examination discovers nothing wrong,
what is there to be anxious about?
what is there to fear? 35

Rate the task above the prize ;
will not the mind be raised ?
Fight thine own faults, not the faults of others ;
will not evil be mended ? 36

If a man put himself aright,
what difficulty will he have in the public service?
But if he cannot put himself aright,
how is he going to put others aright? 37

"What constitutes the superior man?"
"The cultivation of himself in reverential carefulness."
"And is this all?"
"He cultivates himself so as to give rest to others." 38

Not to retract after committing an error
may itself be called error. 39

When an inferior man does a wrong thing,
he is sure to gloss it over. 40

If on self-examination I find that I am not upright,
shall I not be in fear even of a poor man
in his loose garments of hair-cloth?
If on self-examination I find that I am upright,
I will go forward against thousands and tens of thousands. 41

If I were to bend my principles, and follow those princes,
of what kind would my conduct be?
Never has a man who has bent himself
been able to make others straight. 42

The disease of men is this:
that they neglect their own fields,
and go to weed the fields of others;
and that what they require from others is great,
while what they lay upon themselves is light. 43

HINDUISM

Know thou the soul as riding in a chariot;
The body, as the chariot.
Know thou the intellect as the chariot-driver;
And the mind, as the reins.

The senses, they say, are the horses;
The objects of sense, what they range over.
The self combined with senses and mind
Wise men call "the enjoyer."

He who has understanding,
Whose mind is constantly held firm—
His senses are under control,
Like the good horses of a chariot-driver.

He who has the understanding of a chariot-driver,
A man who reins in his mind—
He reaches the end of his journey,
That highest place of God. 44

The objects that touch the senses
Are transitory and perishable. Endure them.
The self-controlled, who is the same in pain and pleasure,
Is fitted for immortality. 45

[Saith the Lord:]

"Dangerous are the senses.

Forcibly they carry away the mind

Even of a discriminative man

Who is striving for perfection.

"The man of steady wisdom,

Having subdued all senses,

Becomes fixed in M_E, the Supreme.

His wisdom is well established."

46

The mind that yields to the uncontrolled senses

Carries away his wisdom—

Just as a boat on water is carried away by wind.

His wisdom is established

Whose senses are well restrained.

As the ocean remains calm and unaltered,

Though the waters flow into it,

Similarly a self-controlled saint remains unmoved

When desires enter into him.

Such a saint alone attains peace.

47

The holy man who exercises control

Speedily attaineth unto the Supernal.

Pure-souled, his soul controlled, senses too controlled,

His soul becomes the soul of all beings.

48

Everything here on earth is overcome

By those whose mind remains balanced.

The Eternal is incorruptible and balanced.

Therefore they are established in the Eternal.

The knower of the Eternal, established in the Eternal,

With reason firm, unperplexed,

Neither rejoiceth on obtaining what is pleasant,

Nor sorroweth on obtaining what is unpleasant.

49

Each one ought to raise himself by himself,

And not to debase himself;

For, he himself is the friend of himself, and also his foe.

He who has conquered self is a friend to himself.

And by the hatred of that which is not self

Self too may become as a foe.

50

[Saith the Lord:]

"To those men, ever controlled, who think on M_E

And worship M_E with undivided hearts

I bring the power to gain and guard."

51

- "He who in verity knows
 This My pervading power and work
 Is controlled by unshakable control." 52
- "Masters of control I deem those who,
 Abidingly controlled, endowed with highest faith,
 Lay their minds on ME, and worship ME." 53
- By grace I heard this supreme doctrine of control,
 As the Lord of Control Himself did tell it.
 Where the Lord of Control is, there are fortune,
 Triumph, welfare sure, and statesmanship. 54
- Thou mark'st the faults of other men,
 Although as mustard seeds minute.
 Thine own escape thy partial ken,
 Though each in size a Bilva fruit. 55
- Do not think lightly of your own soul.
 And do not let it be satisfied with a little.
 Having set your mind on very great desirable objects,
 Be not afraid; and abandon your misgivings. 56

JAINISM

- A wise man should remove any aversion to control;
 he will be liberated in the proper time.
 Some, following wrong instruction,
 turn away from control. 57
- He who conquers one passion, conquers many.
 And he who conquers many, conquers one. 58
- Fight with this your body.
 Why should you fight with anything else!
 Difficult to attain is this human body,
 which is worth the fight. 59
- A sage who walks the beaten track to liberation
 regards the world in a different way.
 Knowing the nature of acts in all regards,
 he does not kill. He controls himself. 60
- Though a man should conquer thousands of valiant foes,
 greater will be his victory
 if he conquers nobody but himself.
 Fight with your self. Why fight with external foes!
 He who conquers himself through himself
 will obtain happiness. 61

- Difficult to conquer is one's self.
 But when that is conquered, everything is conquered. 62
- By control one obtains freedom from sins. 63
- By watchfulness of the mind one concentrates his thoughts.
 Thereby he truly practises control. 64
- Lest the lot of the wicked shall fall to you,
 escape the influence of the senses; discipline yourself. 65
- Know that the present time is the best opportunity to mend. 66

JUDAISM AND CHRISTIANITY

- Keep thy heart with all diligence;
 for, out of it are the issues of life. 67
- He who is slow to anger is better than the mighty;
 And he who ruleth his spirit, than he who taketh a city. 68

SHINTO

- If that which is within is not bright,
 it is useless to pray for that which is without. 69

TAOISM

- He who overcomes others is strong.
 He who overcomes himself is mighty. 70
- To attempt to correct others
 while one's own virtue is clouded,
 is to set one's own virtue a task
 for which it is inadequate. 71
- Make yourself right, that you may convert other men. 72

ZOROASTRIANISM

- Take counsel with thine own understanding.
 With good insight practise the holiest works of piety. 73
- May thy mind be master of its vow!
 May thy soul be master of its vow!
 And all the nights of thy life
 Mayst thou live on in the joy of thy soul! 74

CHAPTER 22

PATIENCE AND STEADFASTNESS

BUDDHISM

Let your light so shine before the world
that you, having embraced the religious life
according to so well-taught a doctrine and a discipline,
are seen to be forbearing and mild. 1

As the ocean gets gradually deeper,
slope following on slope, hollow succeeding hollow—
so in this doctrine and discipline the training is gradual,
work following on work, and step succeeding step. 2

Be steadfast in resolve. Keep watch o'er your own hearts.
Who wearies not, but holds fast to this truth and law,
shall cross this sea of life, shall make an end of grief. 3

Patience is the austerity supreme. 4

Steadfastly do what ought to be done. 5

Whoso without resentment bears reviling, blows and bonds,
Who has made patience his strong support and stay :—
Him I call a first-class person. 6

Whosoever, being innocent, endures reproach, blows and bonds,
The man who is strong in endurance,
And has this strength for his army :—
Him I call a first-class person. 7

CHRISTIANITY

In an honest and good heart bring forth fruit with patience. 8

In your patience ye shall win your souls. 9

We triumph even in our troubles,
knowing that trouble produces endurance. 10

Be patient under affliction. Continue steadfast in prayer. 11

The God of patience and consolation
grant you to be like-minded one toward another ! 12

Let us not be weary in well-doing ;
for, in due season we shall reap, if we faint not. 13

Walk worthy of the vocation wherewith ye are called,
with all lowliness and meekness, with long-suffering,
forbearing one another in love. 14

We are to hold by the truth,
and by our love to grow up wholly,
instead of remaining immature, blown from our course
by every passing wind of doctrine,
by the adroitness of men
who are dexterous in devising error. 15

Brethren, I count not myself yet to have laid hold.
But one thing I do:
Forgetting the things which are behind,
and stretching forward to the things which are before,
I press on toward the goal unto the prize
of the high calling of God. 16

My dearly beloved brethren, stand fast in the Lord! 17

May you live lives worthy of the Lord,
and please Him in every way!
May you bear fruit in every good work,
and grow in the knowledge of God!
May you be strengthened with all strength
according to His glorious power,
so as to have all patience and endurance! 18

Be patient toward all men. 19

Exhibit earnestness to the very end in your hope, so that
you may never grow careless, but may learn to follow
the example of those who through faith and endurance
are the possessors of God's promises. 20

Cast not away your confidence,
which hath great recompense of reward;
for, ye have need of patience. 21

Let us run with patience the race that is set before us. 22

Count it all joy when ye fall into manifold temptations,
knowing that the proving of your faith worketh patience.
And let patience have its perfect work, that ye may be
perfect and entire, lacking in nothing. 23

What glory is it if, when ye be buffeted for your faults,
ye shall take it patiently?
But if, when ye do well and suffer for it,
ye take it patiently—this is acceptable with God. 24

CONFUCIANISM

- Be not passionate with the obstinate, and dislike them.
 Seek not every quality in one individual.
 You must have patience; and you will be successful.
 Have forbearance; and your virtue will be great. 25
- All are good at first.
 But few prove themselves to be so at the last. 26
- The superior man cultivates
 a friendly harmony without being weak.
 When bad principles prevail in the country,
 he maintains his course to death without changing. 27

HINDUISM

- Stand steadfast and immovable; fall not away.
 Be like a mountain unremoved.
 Stand steadfast here like Deity. 28
- Let him patiently bear hard words.
 Let him not insult anybody.
 And let him not become anybody's enemy
 For the sake of this perishable body. 29
- Though he be ever so much tired,
 Let him begin his operations again and again;
 For, fortune greatly favors the man
 Who strenuously exerts himself in his undertakings. 30
- A person of unsettled purposes cannot long act with success,
 Even if endued with intelligence and learning,
 And even if conversant with means. 31
- A self-controlled man should neither be disturbed by people,
 nor disturb them.
 He should patiently suffer the harsh words,
 and should not disregard any. 32

ISLAM

- O ye who believe! Seek help with patience and with prayer;
 for, God is with the patient. 33
- The patient, when a mischance chanceth them, say
 "Verily, we are God's; and to Him shall we return!"
 On them shall there be blessings and mercy from their Lord.
 And these—they are the rightly guided! 34

O our Lord, pour out steadfastness upon us,
and set our feet firm. 35

God loveth those who persevere patiently. 36

O ye who believe! Be patient, and vie in patience.
And be firm, and fear God, that it may be well with you. 37

Persevere with patience; for,
God is with those who persevere. 38

Those who persevere with patience
and do that which is right—
they shall receive pardon and a great reward. 39

If ye can endure patiently—
best will it be for the patiently enduring.
Endure then with patience; but thy patient endurance
must be sought in none but God.
For, God is with those who fear Him,
and do good deeds. 40

How goodly the reward of those
who labor, who patiently endure,
and put their trust in their Lord! 41

Whoso beareth wrongs with patience, and forgiveth—
this, verily, is a bounden duty. 42

Whoso fight for the cause of God—
their works He will not suffer to miscarry.
He will vouchsafe them guidance,
and dispose their hearts aright.
And He will bring them into Paradise,
of which He hath told them.
Believers! If ye help God,
God will help you, and will set your feet firm! 43

JAINISM

Those who are not given to sinful acts
are, nevertheless, attacked by calamities;
but then the steadfast will bear them. 44

As the lustre of a burning flame increases,
so increase the wisdom and glory of a steadfast sage
who, with vanquished desires, though suffering pain,
meditates on the supreme place of virtue. 45

It is not myself alone who suffers ;
 all creatures in the world suffer.
 This a wise man should consider ;
 and he should patiently bear such calamities as befall him
 without giving way to his passions. 46

One should bear whatever pains he has to suffer.
 If beaten, he should not be angry.
 If abused, he should not fly into a passion.
 One should bear everything with a placid mind ;
 for, thus is he said to reach discernment.
 He should always practise what is right to do. 47

JUDAISM AND CHRISTIANITY

Rest in the Lord ; and wait patiently for Him.
 Fret not thyself because of him who prospereth in his way,
 Because of the man who bringeth wicked devices to pass. 48

Thus saith the Lord God, the Holy One :
 "In returning and rest shall ye be saved.
 In quietness and confidence shall be your strength." 49

He giveth power to the faint ;
 and to them who have no might He increaseth strength.
 Even the youths shall faint, and be weary ;
 and the young men shall utterly fall.
 But they who wait upon the Lord
 shall renew their strength.
 They shall mount up with wings as eagles.
 They shall run, and not be weary.
 They shall walk, and not faint. 50

SIKHISM

Where patience is, there is He Himself, the Supreme. 51
 Forsake not the sovereign God,
 Who is the Highest of the high. 52

ZOROASTRIANISM

O Thou Wise One, Who by the most beneficent spirit
 Didst create the waters, the plants, the herd,
 Immortality and welfare—
 Give me moral strength and perseverance
 Through good purpose ! 53

CHAPTER 23

FEARLESSNESS AND COURAGE

BUDDHISM

A man is not wise because he has much to say.
The comforting, the kindly, the unafraid—
Such an one is called wise.

1

CHRISTIANITY

Serve Him without fear.

2

Be not afraid of them who kill the body,
and after that have no more that they can do.
Are not five sparrows sold for two farthings?
And not one of them is forgotten before God!
Even the very hairs of your hair are all numbered.
Fear not. Ye are of more value than many sparrows.

3

Seek ye the kingdom of God;
and all things shall be added unto you.
Fear not; for, it is your Father's good pleasure
to give you the kingdom.

4

Let not your heart be troubled, neither let it be afraid.

5

Watch ye. Stand fast in the faith.
Quit you like men. Be strong.

6

Be strong in the Lord and in the power of His might.

7

God hath not given us the spirit of fear,
but of power and of love and of a sound mind.

8

We may boldly say: "The Lord is my helper!
I will not fear what man shall do unto me!"

9

Our love is made perfect, that we may have boldness.
There is no fear in love. But perfect love casteth out fear.
He who feareth, is not made perfect in love.

10

CONFUCIANISM

God now is with you! Doubt not nor be dismayed.

11

Wisdom, benevolence and fortitude—
these are the universal virtues of all.

12

To see what is right and not to do it, is want of courage.

13

Men of principle are sure to be bold.

Those who are bold may not always be men of principle.

14

HINDUISM

Comrades! Quit yourselves like heroes!
Show your zeal and courage! 15

He never fears who knows the bliss of the Supreme. 16

He who sees all things in the Universal Spirit,
And who sees the Universal Spirit in all things—
He thenceforth has no shrinking back. 17

ISLAM

[Saith the Lord:]
"Guidance shall come to you from ME.
Whoso shall follow My guidance—
on them shall come no fear." 18

They who lay out their substance for the religion of God
and afterwards follow not what they have so laid out
by reproaches or mischief—
they shall have their reward with their Lord;
upon them shall no fear come,
neither shall they be grieved. 19

Be not one of the despairing.
Who despaireth of the mercy of his Lord, but they who err? 20

[Saith the Lord:]
"Fear not; for, verily I am with you.
I will hear, and see." 21

Do valiantly in the cause of God
with your wealth and with your persons.
This will be best for you. 22

JUDAISM AND CHRISTIANITY

Be strong, and of good courage.
Fear not, nor be afraid;
For, the Lord thy God—He it is Who doth go with thee.
He will not fail thee, nor forsake thee. 23

Be ye strong, and let not your hands be weak;
for, your work shall be rewarded. 24

Deal courageously; and the Lord shall be with the good.

Let your religion reassure you!
Your blameless life—let that encourage you!

The Lord is my light and my salvation. Whom shall I fear?

The Lord is the strength of my life.

Of whom shall I be afraid?

Though an host should encamp against me,

My heart shall not fear.

Wait on the Lord. Be of good courage.

And He shall strengthen thine heart.

28

In God have I put my trust.

I will not be afraid what man can do unto me.

29

The Lord shall give thee rest from thy fear.

30

Say to them who are of a fearful heart: "Be strong; fear not."

31

[Saith the Lord:]

"Thou whom I have taken from the ends of the earth—

Thou art My servant; I have chosen thee.

"Fear thou not; for, I am with thee.

Be not dismayed; for, I am thy God.

"I will strengthen thee. Yea, I will help thee.

Yea, I will uphold thee with My righteousness.

Fear not; I will help thee."

32

"Now be strong," saith the Lord.

"Be strong, all ye people of the land; and work.

For I am with you. My spirit remaineth among you.

Fear ye not."

33

SIKHISM

He who commits sin, is afraid. The righteous one is happy.

34

God provideth every one with his daily food.

Why, O man, art thou afraid?

35

All fear departeth from him whose heart is pure within him.

He who hath faith in God's name is fearless.

36

Where the Fearless One is, there is no fear of others.

Where there is fear, there God is not.

37

TAOISM

I prize compassion; therefore I am able to be fearless.

38

The philosopher, if the whole world flattered him,

would not be affected thereby;

nor if the whole world blamed him,

would he lose faith in himself.

39

Great courage is not seen in stubborn bravery.

40

CHAPTER 24

PURITY

BUDDHISM

In whatever place one is staying, if that place is dirty,
one should, if he can, make it clean. 1

He adopts, and trains himself in, the precepts.
He encompasses himself with holiness in word and deed.
He sustains his life by means that are pure. 2

Brethren! Just as a dark blue lotus or a white lotus,
born in the water, come to full growth in the water,
rises to the surface, stands unspotted by the water—
even so, brethren, the blessed one, having been
born in the world, comes to full growth in the world,
passing beyond, abides unspotted by the world. 3

Their work in actions, pure; pure is their work in speech,
And no less pure their work in thought. 4

CHRISTIANITY

Blessed are the pure in heart; for, they shall see God. 5

Glorify God in your body and in your spirit,
which are God's. 6

Keep thyself pure. 7

Follow after righteousness, faith, love, peace
with them who call on the Lord out of a pure heart. 8

To the pure, all things are pure.
But to the polluted and unbelieving, nothing is pure.
Even their minds and consciences are polluted. 9

Pure religion and undefiled
before God and the Father is this:
to visit the fatherless and widows in their affliction,
and to keep himself unspotted from the world. 10

Cleanse your hands, ye sinners.
And purify your hearts, ye double-minded. 11

Seeing ye have purified your souls
in obeying the truth through the spirit
unto unfeigned love of the brethren,
see that ye love one another with a pure heart fervently. 12

HINDUISM

Let the Purifier purify me for wisdom, power and life!
Purify us, that we may see! 13

Do Thou Thyself, O Gracious Lord, enter into me!
I am cleansed in Thee, O Lord, gracious a thousandfold! 14

He who has understanding, who is mindful and ever pure
Reaches the goal. 15

Let a man continually take pleasure in truth,
In justice, in laudable practices and in purity. 16

Purity in acquiring wealth is pronounced
The most excellent of all pure things.
He is truly pure who gains wealth with clean hands. 17

Nothing in this world purifies like wisdom.
In time, he who is perfected by devotion
Finds it within himself by himself. 18

Fools alone do not perceive Him, manifest within everything.
Who is the Lord, worthy of being worshipped.
His form cannot be seen by the eye.
Those who follow pure lives, see Him. 19

O Mighty Being! I am cleansed of all impurity;
For, I have seen Thee! 20

Thou shinest in the heart of those men of pure heart
who constantly listen to Thy glories, talk about them,
constantly worship Thee, and salute Thee,
and make Thee the subject of their conversation. 21

ISLAM

Verily, God loveth those who turn to Him,
and loveth those who seek to be clean. 22

But for God's grace and His mercy upon you,
not one of you would ever be pure. God purifies! 23

Happy is he who purifies himself,
and remembers the name of his Lord, and prays.
But ye prefer the life of this world,
though the Hereafter is better and more enduring. 24

The soul and its perfection:
He who purifies it, will indeed be successful;
and he who corrupts it, will indeed fail. 25

JAINISM

The pious obtain purity;
and the pure stand firmly in the Law. 26

By begging forgiveness, one obtains happiness of mind;
thereby he acquires a kind disposition
towards all kinds of living beings.

By this kind disposition
he obtains purity of character
and freedom from fear. 27

JUDAISM AND CHRISTIANITY

The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever. 28

"Who shall ascend into the hill of the Lord?
Or who shall stand in His holy place?"

"He who hath clean hands and a pure heart,
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.

He shall receive the blessing from the Lord,
And righteousness from the God of his salvation." 29

Have mercy upon me, O God, according to Thy loving-kindness,
According unto the multitude of Thy tender mercies.
Wash me thoroughly from mine iniquity;
And cleanse me from my sin;
For, I acknowledge my transgressions,
And my sin is ever before me.

Behold, Thou desirest truth in the inward parts.
In the hidden part Thou shalt make me to know wisdom.
Purge me; and I shall be clean.
Wash me; and I shall be whiter than snow.
Create in me a clean heart, O God!
And renew a right spirit within me.

Restore unto me the joy of Thy salvation.
And uphold me with Thy free spirit.
Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee. 30

Surely God is good to such as are pure in heart. 31

The words of the pure are pleasant words. 32

SHINTO

I will halt here today; and having purified myself,
will go forth tomorrow and worship
at the temple of the Deity. 33

[Saith the Lord:]

"I refuse the offerings of the impure of heart." 34

"All ye who come before ME, hoping to attain
the accomplishment of your desires,
pray with hearts pure from falsehood,
clean within and without,
reflecting the truth like a mirror." 35

"Leave the things of this world, and come to ME
daily and monthly with pure bodies and pure hearts." 36

Anyone who makes a single obeisance to one Spirit
will receive infinite help;
much more so, anyone who makes pure his heart,
and enters the great way of single-minded uprightness. 37

If we keep unperverted the human heart—
which is like unto heaven and received from earth—
that is God. 38

If men will have upright hearts,
they must be neither foolish nor clever;
they must indulge neither in grief nor in hate,
but be as the flowers which unfold
under the genial warmth of a vernal sun. 39

SIKHISM

By being attached daily to devotion,
mind and body become pure. 40

Into whose mind the Pure Name comes and dwells,
His mind and body become pure.

Pure is his knowledge, very pure his meditation.

The Pure Word he causes to dwell in his heart.

Who serves the Pure One, he becomes pure.

From the Pure One all become pure.

He is pure who is radiant by the Word.

By the Pure Name he fascinates his mind and body. 41

Abide pure amid the impurities of the world. 42

When thy clothes are polluted, apply soap,
 And the impurity shall be washed away.
 So when the mind is defiled by sin,
 It is cleansed by the love of the Name. 43

He is pure in whose heart God dwelleth. 44

Impurity of the heart is greed.
 Impurity of the tongue is falsehood.
 Impurity of the eyes is gazing on another's wealth,
 His wife and her beauty.
 Impurity of the ears is listening to slander.
 The pious persons who know God, have no impurity. 45

The man who knoweth God, is ever uncontaminated—
 As the lotus is untouched by the water.
 The man who knoweth God, is ever stainless—
 As all things are purified by the sun.
 The man who knoweth God is purest of the pure. 46

O man! Praise the Formless One in thy heart!
 O man! Practise works of righteousness!
 Quaff the nectar of the Name;
 And thy tongue shall become pure;
 And thou shalt render thy soul forever happy. 47

Worship God with thy heart, O my friend;
 And thy mind shall become pure. 48

My heart being pure, I have seen the Lord. 49

To render thine account is easy, if thy heart be pure. 50

TAOISM

He who is not divinely enlightened
 will not be sublimely pure. 51

ZOROASTRIANISM

Next to life, purity is for man the greatest good.
 That purity is in the religion of the Wise One
 for him who cleanses his own self
 with good thoughts, words and deeds. 52

O righteous man, make thy own self pure.
 Anyone in the world here below can win purity
 when he cleanses his own self
 with good thoughts, words and deeds. 53

CHAPTER 25

SIMPLICITY

CHRISTIANITY

Let your communication be "Yea, yea !" "Nay, nay !"
For, whatsoever is more than these, cometh of evil. 1

The lamp of the body is the eye.

If your eye is clear, your whole body will be lighted up.
But if your eye is bad, your whole body will be darkened. 2

He who giveth—let him do it with simplicity. 3

Our rejoicing is this, the testimony of our conscience :
that in simplicity and godly sincerity,
not with fleshly wisdom, but by the grace of God,
we have had our conversation in the world. 4

CONFUCIANISM

There is the love of being benevolent
without the love of learning.
The beclouding here leads to a foolish simplicity. 5

Of all the parts of a man's body
there is none more excellent than the pupil of the eye.
The pupil cannot be used to hide a man's wickedness.
If within the breast all be correct, the pupil is bright.
If within the breast all be not correct, the pupil is dull.
Listen to a man's words, and look at the pupil of his eye.
How can a man conceal his character ? 6

The great man is he who does not lose his child's heart. 7

HINDUISM

O God, Thou art our Providence, our Father Thou !
We are Thy brethren, and Thou art our spring of life.
Thou art called Father, caring for the weak.
And, Wisest, to the simple one Thou teachest lore. 8

ISLAM

Be modest in thy bearing, and subdue thy voice. 9

JAINISM

By simplicity one will become upright
in actions, thoughts and speech, and veracious ;
thereby he will truly practise the Law. 10

JUDAISM AND CHRISTIANITY

The Lord preserveth the simple. 11

The entrance of Thy words giveth light.
It giveth understanding unto the simple. 12

SIKHISM

They who have meditated on God as the Truest of the true,
Have done real worship, and are contented.
They have refrained from evil, done good deeds,
Practised honesty, lived on a little corn and water,
And burst the entanglements of the world. 13

If thou long for the Lord-of-all,
Become the grass on the pathway for men to tread on.
Then shalt thou enter the court of the Lord. 14

Eat hard dry bread, and drink cold water.
On seeing another's buttered bread
Let not thy heart long for it. 15

There are few saints who, though wise, are simple,
Though strong, are weak,
And though having naught, divide what they have. 16

TAOISM

He who knows the glory of his nature
and recognizes also his limitations, becomes useful.
Eternal virtue will not fail him.
He will revert to simplicity; radiating simplicity,
he will make of men vessels of usefulness. 17

The human spirit goes forth in all directions,
flowing on without limit, reaching to heaven above,
and wreathing round the earth beneath.

It transforms and nourishes all things,
and cannot be represented by any form.
Its name is "the divinity in man."

It is only the path of pure simplicity
which guards and preserves the spirit;
it becomes one with the Spirit.

And in this ethereal amalgamation
it acts in harmony with
the orderly operation of Heaven. 18

CHAPTER 26

THOUGHT AND MEDITATION

BUDDHISM

- Great is the fruit,
great the advantage of earnest contemplation
when set round with upright conduct.
- Great is the fruit,
great the advantage of intellect
when set around with earnest contemplation. 1
- Brethren! Be earnest, mindful, virtuous,
and steadfast in your aim. Guard ye your thoughts. 2
- Drive not back the ecstasy of contemplation.
Look through things. Be much alone. 3
- Brethren! Practise concentration!
A brother of concentrated mind knows things as they really are. 4
- Let the wise man guard his thoughts;
For, they are difficult to perceive,
Very artful, and they rush wherever they list.
Thoughts well-guarded bring happiness. 5
- Be ye zealous. Guard your thoughts.
Extricate yourselves from the clutches of evil. 6
- There is no meditation apart from wisdom.
There is no wisdom apart from meditation.
Those in whom wisdom and meditation meet
Are not far from peace. 7

CHRISTIANITY

- Whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good report,
if there be any virtue,
and if there be any praise,
think on these things.
And the God of peace shall be with you! 8

Be not conformed to this world.
But be ye transformed by the renewing of your mind. 9

Give attendance to reading,
to exhortation, to doctrine.
Neglect not the gift that is in thee.

Meditate upon these things.
Give thyself wholly to them,
that thy profiting may appear to all. 10

CONFUCIANISM

In giving heed to the beginning,
think of the end;
the end will then be without distress.

If you do not think of the end,
it will be full of distress,
even of the greatest. 11

The wise, through not thinking, become foolish.
And the foolish, by thinking, become wise. 12

Have no depraved thoughts. 13

HINDUISM

Let us meditate on the adorable glory
Of the divine Vivifier!
May He Himself direct our thoughts! 14

Lo, verily, it is the World-Soul that should be seen,
that should be hearkened to, that should be thought on,
that should be pondered on.

Lo, verily, with the seeing of, with the hearkening to,
the thinking of, the understanding of the World-Soul,
this world-all is known. 15

By knowing Him indeed, a wise first-class person
Should get for himself intelligence.
He should not meditate upon many words. 16

Whoever here among men attain greatness,
they have, as it were, part of the reward of meditation.
Reverence meditation.

He who reverences meditation as the Supreme—
as far as meditation goes,
so far he has unlimited freedom. 17

Those who followed after meditation and abstraction
 Saw the self-power of God hidden in His own qualities.
 He is the One Who rules over all these causes. 18

The Supreme is apprehended by knowledge,
 by austerity and by meditation. 19

When thy reason, perplexed by what is heard,
 Shall stand unmoved and firm in contemplation,
 Then shalt thou attain to control. 20

There is no wisdom for the unsteady.
 And there is no meditation for the unsteady.
 And for the unmeditative there is no peace. 21

Unto the Supernal doth he attain
 Who in his work meditates on the Supernal. 22

[Saith the Lord:]

"Tranquil in soul, exempt from fear, steadfast in vow,
 Restraining his heart, let him sit in devotion,
 Thinking on ME, intent on ME.

"The devotee thus constantly devout in soul,
 With heart subdued, attains to peace,
 The peace supreme that is in ME." 23

Devotion is hard to be obtained
 By the man who is not self-controlled.
 But he who is master of himself
 May obtain it, if he strive thereat. 24

[Saith the Lord:]

"Those who have cast off all works on ME
 And, making ME their goal,
 Meditate on ME and worship ME
 With undivided control—
 I will lift them up from the ocean of the mortal round;
 For, their thoughts are fixed on ME." 25

Let us meditate on the Supreme Lord,
 Him Who is All-wise, Him Who is Truth!
 Let us meditate on the Most High, the Perfect One,
 Resting on Whom the threefold creation seems real,
 Being the One Cause in all things,
 Who shines by Himself, by His own glory! 26

ISLAM

Bear God in mind, and know that to Him shall ye be gathered. 27

Call to mind the goodness of God toward you ! 28

Meditate on thy Lord in thine own mind with humility
and without loud speaking, evening and morning.
And be not one of the negligent. 29

God will direct unto Himself him who repenteth,
and those who believe, and whose hearts rest securely
in the meditation of God.
Shall not men's hearts rest securely
in the meditation of God ! 30

JAINISM

This is the best law : silently to meditate,
even if badly treated. 31

By concentration one obtains stability of the mind. 32

He who is rich in control renounces everything,
and meditates on the reflections on life.
He whose soul is purified by meditating
is compared to a ship in water.
Like a ship reaching the shore, he gets beyond misery. 33

JUDAISM AND CHRISTIANITY

The Law shall not depart out of thy mouth.
But thou shalt meditate therein day and night,
that thou mayest observe to do
according to all that is written therein.
For, then thou shalt make thy way prosperous,
and then thou shalt have good success. 34

Let the words of my mouth
And the meditation of my heart
Be acceptable in Thy sight, O Lord,
My Strength and my Redeemer ! 35

[Saith the Lord :]
"Be still, and know that I am God.
I will be exalted among the nations.
I will be exalted in the earth." 36

My mouth shall speak of wisdom.
And the meditation of my heart shall be of understanding. 37

O God! Thou art my God. Earnestly will I seek Thee.
 My mouth shall praise Thee with joyful lips,
 When I remember Thee upon my bed,
 And meditate on Thee in the night watches. 38

My meditation of Him shall be sweet.
 I will be glad in the Lord. 39

I thought on my ways,
 And turned my feet unto Thy testimonies.
 I made haste to observe Thy commandments. 40

O how love I Thy law! It is my meditation all the day. 41

I meditate on all Thy works.
 My soul thirsteth after Thee. 42

As he thinketh in his heart, so is he. 43

SIKHISM

That is a true house
 In which the True One is meditated upon. 44

The world is an ocean, and difficult to cross.
 How shall man traverse it?

As a lotus in the water remaineth dry,
 As also a water-fowl in the stream—
 So by meditating on the Word
 Shalt thou be unaffected by the world. 45

Happiness cometh to him who meditateth on the Word. 46

As long as there are life and soul,
 Meditate on the True One. 47

They in whose hearts is the One God
 Possess all excellences, and meditate on the truth. 48

Very fortunate are they who meditate on God.
 To them are entrusted God's storehouses. 49

All your lives meditate on God. 50

By remembering God, death is removed.
 By remembering God, enemies retreat.
 By remembering God, no obstacles are met.
 By remembering God, we are watchful night and day.
 By remembering God, fear is not felt.
 By remembering God, sorrow troubleth not. 51

The man who knoweth God, meditateth on Him. 52

Meditate on Him at every breath you draw
And at every morsel you eat. 53

Carefully think of God, and thou shalt obtain
The light of the divine knowledge. 54

Ever remember God in thy heart, and sing His praises. 55

TAOISM

Those whose hearts are in a state of repose
give forth a divine radiance
by which they see themselves as they are.
And only by cultivating such repose
can man attain to the constant. 56

ZOROASTRIANISM

They who will not have the Right in their thought—
From them shall the good thought be far. 57

This do I ask Thee, O Lord:
"Let me, through wisdom, keep in mind what is Thy intention.
Let me learn to understand the world aright.
How shall my soul attain to progressive good?" 58

O Wise One! O Thou Right! I will come before You
With verses of pious zeal, with hands outstretched,
With the worship of the faithful man,
With all the capacity of good thought.

O Wise One! And Thou Right! I would come and praise You
With these prayers, with actions of good thought.
If I be master of my own destiny as I will,
Then I will take thought for the portion of the wise. 59

As thou dost desire, so shalt thou be. 60

All good thoughts, all good words, all good deeds
I do willingly.

All evil thoughts, all evil words, all evil deeds
I do unwillingly.

All good thoughts, all good words, all good deeds
are the badge of the righteous for paradise.

All good thoughts, all good words, all good deeds
will reach paradise.

All evil thoughts, all evil words, all evil deeds
will reach hell. 61

CHAPTER 27

THANKFULNESS

CHRISTIANITY

- I thank Thee, O Father, Lord of heaven and earth. 1
Father! I thank Thee that Thou hast heard me. 2
He thanked God, and took courage. 3
I thank my God always on your behalf
for the grace of God which is given you. 4
Thanks be unto God, Who always causeth us to triumph! 5
I thank my God upon every remembrance of you
always in every prayer of mine for you all,
making request with joy. 6
Give thanks to the Father, Who has made us fit
to receive our share of the inheritance
of God's people in light. 7
Let the peace of God rule in your hearts,
to the which also ye are called in one body;
and be ye thankful! 8
Attend to your prayers.
Maintain your zest for prayer by thanksgiving.
And pray for me as well. 9
We give thanks to God always for you all,
making mention of you in our prayers,
remembering without ceasing your work of faith
and labor of love and patience of hope. 10
We thank God without ceasing. 11
How can I render thanks enough to God for you
for all the joy you make me feel
in the presence of our God? 12
We ought always to thank God for you, brethren,
as is fitting, since your faith is growing greatly,
and the love of each and all of you
toward one another is increasing. 13
Everything made by God is excellent;
and nothing is to be rejected,
if taken with thanksgiving. 14

ISLAM

[Saith the Lord:]

"Remember ME. And give thanks.
And be not ungrateful."

15

"O ye who believe! Eat of the good things
wherewith WE have provided you;
and give thanks unto God, if it be Him ye serve."

16

Glorify God, for that He hath directed you,
and that ye may give thanks.

17

Verily, God is Lord of grace to men.
But most men give no thanks.

18

God would not put a difficulty upon you.
But He desireth to purify you,
and to complete His favor upon you,
that ye may give thanks.

19

God maketh His signs clear to you,
that ye may give thanks.

20

The worst beasts in the sight of God
are the thankless who will not believe.

21

[Saith the Lord:]

"If ye render thanks,
then will I surely increase you more and more.
But if ye be thankless,
verily, right terrible MY chastisement."

22

Of His mercy He hath made for you
the night—that ye may take your rest in it—
and the day—that ye may seek what ye need
out of His bounteous supplies—
and that ye may give thanks.

23

Worship God. And be of those who render thanks.

24

O my Lord! Stir me up to be grateful for Thy favors
wherewith Thou hast favored me and my parents,
and to do good works which shall please Thee!

25

JUDAISM AND CHRISTIANITY

O give thanks unto the Lord.

For, He is good; for, His mercy endureth forever.
Gather us together, that we may give thanks.

26

Blessed be Thou, Lord God,
Our Father for ever and ever!
Thine, O Lord, is the greatness and the power
And the glory and the victory and the majesty!

All that is in the heaven
And in the earth is Thine!
Thine is the kingdom, O Lord;
And Thou art exalted as head over all!

Both riches and honor come of Thee;
And Thou reignest over all!
In Thine hand is power and might to make great,
And to give strength unto all.

Now, therefore, our God, we thank Thee,
And praise Thy glorious name! 27

O Lord, I will give thanks unto Thee among the nations,
And will sing praises unto Thy name. 28

I will bless the Lord at all times.
His praise shall continually be in my mouth. 29

We offer thanks to Thee, O God,
Telling of all Thy wondrous deeds. 30

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High,
To show forth Thy loving-kindness in the morning
And Thy faithfulness every night. 31

O give thanks unto the Lord. Call upon His name.
Make known His deeds among the people.
Talk ye of all His wondrous works.
Glory ye in His holy name.
Let the heart of them rejoice who seek the Lord.
Seek the Lord and His strength.
Remember His marvellous works that He hath done. 32

What shall I render unto the Lord
For all His benefits towards me?
I will offer to Thee the sacrifice of thanksgiving. 33

SIKHISM

Thank Him by Whose gifts thou livest. 34

The ungrateful who forget God, shall wander. 35

CHAPTER 28

SINCERITY AND EARNESTNESS

BUDDHISM

- Let a brother so regard the body that he,
being strenuous, thoughtful and mindful,
may overcome the grief which arises. 1
- Be earnest, holy, full of thought. 2
- Good states, if not yet arisen,
do arise in him who is earnest;
and evil states, if arisen, do wane. 3
- Give not yourselves over to sloth
And to dalliance with delights.
He attains great joy who meditates with earnestness. 4
- Earnest among the thoughtless,
Awake among the sleepers,
The wise man advances like a racer
Leaving the hack behind. 5
- Like a beautiful flower, full of color and scent,
Are the fine and fruitful words
Of him who acts accordingly. 6
- Take delight in earnestness.
Watch thy thoughts; and never tire. 7
- The wise praise zeal in virtuous deeds.
A wise man who is zealous, attaineth
The welfare which is in this seen world
And the welfare in the future world. 8
- One who is slothful and froward, indolent and feeble,
Who hath much idleness and laziness,
Who is shameless and disrespectful—
Such a one is unfit to attain supreme enlightenment.
- He who is thoughtful, prudent and reflective,
Fervent, not froward, and earnest,
Hath destroyed his fetters.
He may attain supreme enlightenment e'en here on earth. 9
- Let none deceive another,
Nor think scorn of him in any way whate'er. 10

CHRISTIANITY

Take heed that ye do not your righteousness before men,
to be seen of them; else ye have no reward
with your Father Who is in heaven. 11

When thou prayest, thou shalt not be as the hypocrites;
for, they love to pray standing in the synagogues
and in the corners of the streets,
that they may be seen of men. 12

Woe unto you hypocrites; for, ye make clean
the outside of the cup and of the platter,
but within they are full of extortion and excess! 13

Hypocrites! Outwardly ye appear righteous unto men,
but inwardly ye are full of hypocrisy and iniquity. 14

Never let your zeal lag!
Keep alive your spiritual fervor. Serve the Lord. 15

My proud boast is the testimony of my conscience—
that holiness and godly sincerity,
not worldly cunning, but the grace of God,
have marked my conduct. 16

This I pray: that your love may abound yet more and more
in knowledge and in all judgment,
that ye may approve things that are excellent,
that ye may be sincere and without offence. 17

Set an example of good conduct.
Be sincere and serious.
Let your words be sound,
that no exception can be taken to them. 18

A double-minded man is unstable in all his ways. 19

The wisdom that is from above
is first pure, then peaceable, gentle,
and easy to be entreated,
full of mercy and good fruits,
without partiality and without hypocrisy. 20

Laying aside all malice and all guile and hypocrisies
and envies and all evil-speakings,
desire, as new-born babes, the sincere milk of the word
that ye may grow thereby. 21

CONFUCIANISM

I will not dare to keep concealed
the good in you.
And I will not dare to forgive myself
for the evil in me.
O let us attain to be sincere in these things;
and so we shall have a happy consummation ! 22

Early and late, never be but earnest.
If you do not attend jealously to your small actions,
the result will be to affect your virtue in great matters. 23

Heaven in its awfulness yet helps the sincere. 24

Wheresoever you go, go with all your heart. 25

Maintain a reverent humility,
and strive to be constantly earnest.
In such a case the cultivation will surely come. 26

The face should wear the appearance of the inward feeling. 27

What is called "making the thoughts sincere"
is the allowing no self-deception,
as when we love what is beautiful
naturally and without constraint.

As riches adorn a house
so virtue adorns the person.
When the mind becomes enlarged,
the body appears at ease.
Therefore the superior man
is sure to make his thoughts sincere. 28

Wishing to cultivate their persons,
they first rectified their hearts.
Wishing to rectify their hearts,
they first sought to be sincere in their thoughts. 29

Sincerity is the way of Heaven.

The attainment of sincerity is the way of men.
He who attains to sincerity is he who chooses what is good
and firmly holds it fast.

The superior man will not intermit his labor,
while there be anything which he has not discriminated,
or his discrimination is not clear. 30

It is only he who is possessed
 of the most complete sincerity
 that can exist under heaven,
 who can give to his nature its full development. 31

The man of unwavering sincerity
 and love of moral discipline
 will, to the death, keep his excellent principles. 32

Be conscientious and sincere in what you say.
 Be earnest and sincere in what you do.
 In that way, although you might be in barbarous countries,
 you will get along well with men. 33

The noble man takes the right as his foundation-principle,
 reduces it to practice with all courtesy,
 carries it out with modesty,
 and renders it perfect with sincerity. 34

With sincerity, men will trust you. 35

If a man do not understand what is good,
 he will not attain sincerity in himself.
 Sincerity is the way of Heaven;
 to think how to be sincere, is the way of man.
 Never has there been one possessed of complete sincerity
 who did not move others. 36

HINDUISM

Always be simple and sincere.
 One who is peaceful in temper, shorn of vanity, modest,
 Charitable, self-controlled, contented, intelligent,
 Truthful, observant of vows, harmless to all creatures,
 Without lust and malice,
 Is worthy of the seat of the Supreme Being. 37

Abstention from injury, truthfulness of speech, benevolence,
 Mercy:—these are considered penances by the wise,
 And not the emaciation of the body.

All sorts of crookedness mean death.
 All sorts of sincerity are called the Eternal. 38

Giving to the best of your ability, forgiveness,
 Sincerity, mildness, and honor to whom honor is due:—
 These make a weapon which is not made of steel. 39

ISLAM

- They say with their mouths
what is not in their hearts.
But God best knows what they hide. 40
- God loveth not him who is deceitful. 41
- The hypocrites would deceive God !
When they stand up for prayer,
they stand carelessly, to be seen of men.
And they remember God but little.
Verily, the hypocrites shall be in the lowest abyss. 42
- They who repent and amend,
and adhere firmly unto God,
and approve the sincerity of their religion to God—
they shall be numbered with the faithful.
And God will surely give the faithful a great reward. 43
- Leave those who have taken their religion
for a play and a sport,
whom this world's life hath deceived.
- And remind them thereby
that a soul shall be given up
for what it has earned. 44
- Believers ! Fear God. And be with the sincere. 45
- God will surely take knowledge of those who are sincere. 46
- Whether ye bring a matter to light or hide it,
God truly hath knowledge of all things. 47
- Worship God with sincere religion, sound in faith ;
and observe prayer ; and pay the stated alms ;
for, this is true religion. 48
- Woe to those who pray,
but in their prayer are careless ;
Who make a show of devotion,
but refuse help to the needy. 49

JAINISM

- By sincerity of mind
one obtains purity of mind,
which will cause one to exert himself
for the fulfillment of the Law. 50

By sincerity in religious practice
 one obtains proficiency in it.
 Being proficient in it
 one will act up to his words.
 By sincerity of acting
 one will become pure in his actions. 51

He who conforms to admonitions, however many he receives,
 and who is kindly spoken, subtle,
 manly, noble and a well-doer—
 such a man is impartial and beyond the reach of deceit. 52

JUDAISM AND CHRISTIANITY

Fear the Lord. And serve Him in sincerity and in truth. 53

[Saith the Lord:]

“Walk before ME in integrity of heart and in uprightness.
 to do according to all that I have commanded thee.” 54

The triumphing of the wicked is short;
 and the joy of the hypocrite but for a moment. 55

What is the hope of the hypocrite, though he hath gained,
 when God taketh away his soul? 56

If I have walked with vanity,
 or if my foot hath hasted to deceit,
 let me be weighed in an even balance
 that God may know mine integrity. 57

The Lord is nigh unto all them who call upon Him,
 to all who call upon Him in truth. 58

SIKHISM

Who practises sincerity, and bows down to Him,
 Accomplishes his heart's purpose. 59

Pretended religious men spoil their religious acts,
 And yet want the door of salvation. 60

He who professeth one thing and doeth another,
 In whose heart there is no love,
 Shall be tried by the Lord, Who is wise,
 Who knoweth everything, and is pleased
 Not simply by outward appearances.
 He Himself is free from all stratagems and wiles.
 He thoroughly knoweth the ways of man's heart. 61

In thy heart is deception; in thy mouth, religion.

False man, why churnest thou water!

What advantage is it to bathe the body,

If there be filth in the heart!

62

O my man! Practise not deception even by mistake.

63

Nobody who is counterfeit can withstand God's touchstone.

64

TAOISM

Abandon the show of saintliness;

then people will benefit a hundredfold.

Abandon ostentatious benevolence and conspicuous righteousness;

then people will return to the primal virtues

of filial piety and parental affection.

Abandon cleverness and relinquish gains;

then thieves and robbers will disappear.

65

In acting after the manner of men,

it is easy to fall into hypocrisy.

In acting after the manner of Heaven,

it is difficult to play the hypocrite.

66

Whatsoever is not said in all sincerity

is wrongly said.

And not to be able to rid oneself of this vice

is only to sink deeper towards perdition.

67

Cultivate the sincerity that is within your breast,

so as to be responsive

to the conditions of your environment.

68

A man's proper truth is pure sincerity in highest degree.

Without this pure sincerity, one cannot move others.

True grief, without a sound, is yet sorrowful.

True anger, without any demonstration, yet awakens awe.

True affection, without a smile, yet produces

a harmonious reciprocation.

Given this truth within,

it exercises a spiritual efficacy without;

and this is why we count it so valuable.

69

ZOROASTRIANISM

So long as devout zeal is in the heart,

The reward shall be yours!

70

CHAPTER 29

TRUTH AND TRUTHFULNESS

BUDDHISM

- The truth is spoken; and the self is not obtruded. 1
- May the truth become so clear to you that you may speak! 2
- Hold fast to the truth as a lamp.
Hold fast as a refuge to the truth.
Look not for refuge to any besides yourselves. 3
- Whosoever holding fast to the truth as their lamp,
holding fast to the truth as their refuge—
they shall reach the very topmost height;
but they must be anxious to learn. 4
- A fully enlightened one doth proclaim the truth
both in its letter and in its spirit,
lovely in its origin, lovely in its progress,
lovely in its consummation;
the higher life doth he make known
in all its purity and in all its perfectness. 5
- Putting away lying, he abstains from speaking falsehood.
He speaks truth; from the truth he never swerves. 6
- Those who regard evil as good or good as evil,
Will never attain to excellence,
But are nurtured in error.
- Those who know good to be good, and evil to be evil,
Will attain to excellence,
Being nourished by truth. 7
- In whom are truth and right and purity—
He, he is the first-class person. 8
- He who speaketh falsehood, goeth to perdition. 9
- Let no one speak falsely to another.
Let him not cause any one to speak falsely,
Nor approve of those who speak falsely.
Let him avoid all sort of untruth. 10
- Truth, verily, is immortal speech. This is a true saying.
The just stand firm in what is true,
In what is good, and in what is right. 11

CHRISTIANITY

- Ye shall know the truth,
And the truth shall make you free. 12
- The Spirit of truth will guide you into all truth. 13
- To this end was I born,
and for this cause came I into the world:
that I should bear witness unto the truth. 14
- We cannot do anything against the truth.
Our power is for the truth. 15
- The fruit of light consists in
all that is good and right and true. 16
- Glory not, and lie not, against the truth. 17
- God is light; and in Him is no darkness at all.
If we say that we have fellowship with Him
and walk in darkness,
we lie and do not the truth.
But if we walk in the light
as He is in the light,
we have fellowship one with another. 18

CONFUCIANISM

- The superior man, even when he is not acting,
has the feeling of reverence.
And when he does not speak,
he has the feeling of truthfulness. 19
- I do not know how a man is to get on without truthfulness. 20
- He who knows the truth
is not equal to him who loves it. 21
- While Heaven does not let the cause of truth perish,
what can the people do to me? 22
- If names be not correct,
language is not in accordance with the truth of things.
If language be not in accordance with the truth of things,
affairs cannot be carried on to success. 23
- The object of the superior man is truth.
Food is not his object.
The superior man is anxious lest he should not get truth.
He is not anxious lest poverty should come upon him. 24

HINDUISM

- God protects that which is true and honest,
And brings the false to nothing. 25
- Truth is the base that bears the earth. 26
- Dwell we with him whose heart is true. 27
- The living spirit sets the truth-speaker
In the highest sphere. 28
- Truth alone should be spoken by one who is consecrated.
Consecration is truth. 29
- Whosoever speaks the truth, his own vital energy increases;
day by day does he become better.
Let him speak nothing but the truth.
Let him rather not speak at all. 30
- God departed not from the truth; for, God is truth.
God said: "Understand ME MYSELF!
This I deem most beneficent to man—
namely, that one should understand ME!" 31
- Truth alone conquers, not falsehood. 32
- He who is dishonest with respect to speech
Is dishonest in everything. 33
- O good man! If thou shouldst speak falsely,
All thy pure deeds would go to the dogs. 34
- Without anxious care, be ever fixed on truth. 35
- The wise, who see the truth, will teach thee knowledge. 36
- Truth is the Eternal. Truth is penance.
It is truth which creates all creatures.
Truth sustains the entire universe.
One goes to heaven with the help of the truth. 37
- Let truth be your very self. All the worlds rest on truth.
Immortality depends on truth.
Truth is the solemn vow of the good. 38
- Know him only to be the true religionist
Who swerves not from the truth. 39
- There is nothing greater than truth.
Truth should be esteemed the most sacred of all things.
Neither through covetousness, forgetfulness, nor ignorance
Will I break down the barrier of truth. 40

ISLAM

The truth is from thy Lord. 41

O ye who believe! Stand fast to justice,
when ye bear witness before God,
though it be against yourselves
or your parents or your kindred,
whether the party be rich or poor.
God is nearer than you to both.

Therefore follow not passion,
lest ye swerve from truth.
And if ye wrest your testimony or stand aloof,
God verily is well aware of what ye do. 42

Truthfulness profiteth the truthful. 43

Verily, guidance from God is the true guidance.
He hath created the heavens and the earth in truth.
His word is the truth. 44

God purposed to prove true the truth of His words,
that He might prove His truth to be the truth,
and bring to naught that which is naught. 45

O ye who believe! Fear God.
And be with those who speak the truth. 46

God guideth into the truth. 47

Now hath the truth come unto thee from thy Lord.
Be not therefore of those who doubt. 48

God promised you a promise of truth. 49

Truth is come; and falsehood is vanished.
Verily, falsehood is a thing that vanisheth. 50

They shall know that the truth is with God alone. 51

God is the truth. 52

God speaketh the truth.
And He guideth in the right way. 53

Ye who believe! Fear God; and speak straightforward speech. 54

They to whom knowledge hath been given, see
that what hath been sent down from thy Lord
is the truth;
and that it guideth into the way of the Glorious One,
the Praiseworthy. 55

JAINISM

A man who recognizes the truth
delights in nothing else.
He who delights only in the truth
recognizes nothing else. 56

Prove constant to truth. 57

I renounce all vices of lying speech
arising from anger or greed or mirth.
I shall neither myself speak lies,
nor cause others to speak lies,
nor consent to the speaking of lies by others. 58

A religionist should avoid untruth.
He should avoid sinful speech,
and always keep free from deceit.
He should not tell anything sinful, meaningless or hurtful,
neither for his own sake, nor for anybody else's. 59

Wisdom recognizes the truth of the Law
and the ascertainment of true things. 60

By correctly comprehending one truth
one arrives at the comprehension of more,
just as a drop of oil expands on the surface of water. 61

Right belief depends on the acquaintance with truth,
or the devotion to those who know the truth. 62

Exert yourself in the truth.
Knowing the truth, one should live up to it. 63

JUDAISM AND CHRISTIANITY

Thou shalt not bear false witness against thy neighbor. 64

The Lord, the Lord God, merciful and gracious,
long-suffering, and abundant in goodness and truth. 65

His work is perfect; for, all His ways are just.
The God of truth, without iniquity, just and upright is He. 66

Fear the Lord. Serve Him in truth with all your heart.
Consider how great things He hath done for you. 67

Thy loving-kindness is before mine eyes.
And I have walked in Thy truth. 68

Into Thine hand I commit my spirit.
Thou hast redeemed me, O Lord God of truth! 69

'Tis inward truth that Thou desirest. Grant me wisdom in my secret heart.	70
The mouth of them who speak lies shall be stopped.	71
The Lord shall judge the world with righteousness And the people with His truth.	72
His truth endureth to all generations.	73
The Lord is nigh unto all them who call upon Him, To all who call upon Him in truth.	74
God, Who made heaven and earth, The sea and all that therein is, Keepeth truth for ever.	75
Let not mercy and truth forsake thee. Bind them about thy neck. Write them upon the table of thine heart. So shalt thou find favor and good understanding In the sight of God and man.	76
He who speaketh truth, sheweth forth righteousness. The lip of truth shall be established for ever. Lying lips are abomination to the Lord. But they who deal truly, are His delight.	77
Iniquity is purged by mercy and truth. And by the fear of the Lord men depart from evil.	78
O Lord! Thou art my God; I will exalt Thee; I will praise Thy name; For, Thou hast done wonderful things. Thy counsels of old are faithfulness and truth.	79
I praise and extol and honor the King of heaven; for, all His works are truth.	80
Speak ye every man the truth to his neighbor. Execute the judgment of truth and peace in your gates. Let none of you imagine evil against his neighbor. Love no false oath. Love the truth and peace.	81

SHINTO

It is the upright heart of all men which is identical with the Highest of the high. There is no room in heaven and earth for the false and crooked person.	82
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SIKHISM

They who have love to God from their heart, are true. 83

Thou shalt not go to heaven by lip-service.
Thou shalt be delivered by the practice of truth. 84

Man is known as true
When truth is in his heart,
When He beareth love to the True One,
When He knoweth the true way.
Truth is the medicine for all.
It removeth, and washeth away, sin. 85

All truth, all fervor, all goodness,
The excellences of perfect men
Cannot be obtained in their perfection without Thee. 86

Abandon falsehood; pursue truth. 87

Truth is a king who sleepeth in peace.
Falsehood is a thief who wandereth without a home.
The king awaketh, seizeth the thief,
And punisheth him in his court.

Truth is a powerful lion; falsehood, a weak lamb.
Deal in truth, and thou shalt gain.
Truth is a current coin; falsehood is counterfeit copper.
Falsehood disappeareth before truth.

Truth and falsehood stand to one another
In the relation of a stone to an earthen vessel.
If a stone be thrown at an earthen vessel,
It is the earthen vessel which will break.
If the earthen vessel be thrown at a stone,
It is again the earthen vessel which will break.
In either case
It is the earthen vessel that suffereth.

Truth is immovable and on safe ground.
Falsehood standeth, and trembleth, on an insecure basis.
Falsehood, which is deceitful, ever aileth.
Truth is ever safe and whole. 88

He who meeteth God, shall obtain all truth. 89

O my man! Practise not deception.
It is thine own soul that shall have to render an account. 90

CHAPTER 30

TEMPERANCE

BUDDHISM

When the lute strings were neither too much stretched
nor too loose, but fixed in even proportion—
then was it in fit state to be played.

Just so, too eager a determination
does conduce to self-righteousness;
and too weak a determination, to sloth.

Be steadfast in evenness of determination.
Press through to harmony of your mental powers.
Let that be the object of your thought. 1

Ye shall drink no maddening drink. 2

He who has cleansed himself from sin,
Is well grounded in all virtues,
And endowed also with temperance and truth—
He indeed is worthy. 3

The man who gives himself to drinking intoxicating liquors—
He, even in this world, digs up his own root. 4

The thirst of a thoughtless man grows like a creeper. 5

He who quiets sordid craving—
Hard in this world to allay—
Like the dewdrop from the lotus,
All his sorrows fall away. 6

Restraint in all things is good. 7

Sight, hearing and smell,
Taste, touch and consciousness—
Whatsoever person here in this world
Hath these doors unguarded,
He, being intemperate in eating, unrestrained in his senses,
Attaineth unto misery of body and soul alike.
Being temperate in eating, restrained in his senses,
He attaineth unto happiness of body and soul alike. 8

The man given to women, strong drink and dice,
Who wastes whatever he has gained—
That is the cause of loss to the losing man. 9

The householder who delights in the Law
 Should not indulge in intoxicating drinks,
 Should not cause others to drink,
 Should not sanction the acts of those who drink. 10

The stupid through intoxication commit sins,
 And make other people intoxicated.
 Let one avoid this seat of sin, this madness,
 This folly, delightful to the stupid. 11

CHRISTIANITY

All things are lawful for me;
 but not all things are expedient.
 All things are lawful for me;
 but I will not be brought
 under the power of any.
 Know ye not that your body is a temple
 of the holy spirit which is in you,
 which ye have from God! 12

Every man who striveth for mastery
 is temperate in all things. 13

Be not drunk with wine, wherein is excess.
 But be filled with the Spirit. 14

Let your moderation be known unto all men. 15

Let us not sleep, as do others;
 but let us watch and be sober;
 for, they who sleep, sleep in the night,
 and they who be drunken, are drunken in the night.
 But let us, who are of the day, be sober,
 putting on the breastplate of faith and love,
 and for an helmet, the hope of salvation. 16

Exhort young men to be sober-minded. 17

Be sober. Be vigilant. 18

Add to your faith virtue, and to virtue knowledge,
 and to knowledge temperance. 19

CONFUCIANISM

Virtue should preside,
 so that there might be no drunkenness. 20

Sternly keep yourself from drink. 21

Let your practice of virtue
Be entirely good and admirable.
Watch well over your behavior.
And allow nothing wrong in your demeanor.

Committing no excess,
Doing nothing injurious,
There are few who will not in such case
Take you for their pattern.

22

Pride should not be allowed to grow.
The desires should not be indulged.
The will should not be gratified to the full.
Pleasures should not be carried to excess.

23

HINDUISM

Spirituos liquor is not to be consumed
by a first-class person.

24

Excessive eating is prejudicial to health,
To fame, and to future bliss in heaven.
It is injurious to virtue, and odious among men.

25

Devotion is not for him who eats too much,
Or for him who fasts excessively;
Not for him who is disposed to sleep too much,
Or for him who is ever wakeful.

The devotion which destroys all trouble, is for the man
Who is moderate in food and in recreation,
Who uses moderate effort in his actions,
Is moderate in sleep and in waking.

26

Misfortunes do not visit the excellent man
Who eats moderately, meting out support
To those who depend upon him,
Who sleeps moderately after doing an immense amount of work,
And who, when asked, gives to his enemies.

27

To curb the tongue and moderate the speech
Is held to be the hardest of all tasks.

28

The following six qualities adorn him who eats moderately:
Immunity from disease, long life, strength, happiness,
The possession of children who are healthy,
And the freedom from accusation of gluttony.

29

ISLAM

They will ask thee concerning wine and games of chance.

Say: "In both is great sin, and advantage also, to men.

But their sin is greater than their advantage." 30

O ye who believe! Interdict not the healthful viands
which God hath allowed you.

Go not beyond this limit.

God loveth not those who outstep it. 31

O true believers! Surely wine and lots
are an abomination of the work of Satan.

Therefore avoid them, that ye may prosper.

Satan seeketh to sow dissension and hatred among you
by means of wine and lots,
and to divert you from remembering God and prayer.

Will ye not therefore abstain from them?

Obeys God. And take heed to yourselves.

God loveth those who do good. 32

Eat ye, and drink; but exceed not;

for, He loveth not those who exceed. 33

Happy now the believers who humble them in their prayer,
and who keep aloof from vain words,
and who restrain their appetites,
and who tend well their trusts and their covenants,
and who keep them strictly to their prayers. 34

Seek not to commit excesses on the earth;

for, God loveth not those who commit excesses. 35

Verily, man is immoderate in the love of worldly good. 36

JAINISM

Pleasures will get a hold on men,

and are not easily abandoned by such as we are. 37

JUDAISM AND CHRISTIANITY

How long wilt thou be drunken?

Put away thy wine from thee. 38

Wine is a mocker. Strong drink is raging.

And whosoever is deceived thereby, is not wise. 39

Be careful how you eat.

Control yourself, if you have a large appetite. 40

"Who hath woe? Who hath sorrow? Who hath contentions?
Who hath complaining? Who hath wounds without cause?
Who hath redness of eyes?"

"They who tarry long at the wine;
They who go to seek mixed wine.
At the last it biteth like a serpent,
and stingeth like an adder."

41

They are out of the way through strong drink.
They err in vision; they stumble in judgment.

42

Woe unto him who giveth his neighbor drink,
who puttest thy bottle to him,
and makest him drunken also!

43

SIKHISM

Wine is lust. Man is the drinker.
The company is false and covetous,
And is ruined by excess of drink.

44

TAOISM

Continuing to fill a pail after it is full,
the water will be wasted.
Continuing to grind an axe after it is sharp
will soon wear it away.

45

An excess of light blinds the human eye.
An excess of noise ruins the ear.
An excess of condiments deadens the taste.

46

To wear ornaments and gay clothes,
to carry sharp swords,
to be excessive in drinking and eating,
to have a redundance of costly articles!—
this is the pride of robbers.

47

To value moderation, one must form the habit early.
He who possesses moderation, is lasting and enduring.
It is like having deep roots and a strong stem.
This is the way of long life and enduring insight.

48

Happiness is to be found in contentment.
Too much is always a curse, most of all in wealth.

49

ZOROASTRIANISM

When wilt thou smite the filthiness of this intoxicant?

50

CHAPTER 31

HAPPINESS AND JOY

BUDDHISM

- Happy is the solitude of him who is full of joy,
who has learnt the truth, who sees the truth!
Happy is freedom from malice in this world,
self-restraint towards all beings who have life!
Happy is freedom from lust in this world! 1
- Joy and gladness shall be yours, as you school yourself
by day and by night in the things that are right. 2
- Because they find in the Lord's teachings a high excellence,
they live a life so joyous and joyful. 3
- The virtuous man is happy in this world.
And he is happy in the next. He is happy in both.
He is happy when he thinks of the good he has done.
He is still more happy when going on the good path. 4
- Wise people, meditative, steady,
Always possessed of strong powers,
Attain to the highest happiness. 5
- He who, seeking his own happiness,
Does not punish or kill beings
Who also long for happiness,
Will find happiness after death. 6
- O joy! We live in bliss amongst men of hate, hating none.
Let us indeed dwell among them without hatred.
O joy! In bliss we dwell, healthy amidst the ailing.
Let us indeed dwell amongst them in perfect health. 7
- Happy indeed we live, unanxious among the anxious.
All unanxious dwell we in the midst of anxious men. 8
- Victory breeds hatred; for, the conquered is unhappy.
He who has given up both victory and defeat,
Being contented, is happy. 9
- Pleasant is virtue lasting to old age.
Pleasant is faith firmly rooted.
Pleasant is attainment of intelligence.
Pleasant is avoiding of sins. 10

One should learn virtue, which is of extensive goal,
And which hath the faculty of happiness.
And one should devote oneself to charity,
To tranquil behavior, and to thoughts of friendship.
Having devoted himself to these three virtues,
Which provide reason for happiness,
A wise man gaineth the world of happiness.

11

He who leads a regular life, having understood what is good,
and penetrated the truth, will obtain happiness.

12

CHRISTIANITY

Blessed are they who mourn ;
for, they shall be comforted.

Blessed are the meek ;
for, they shall inherit the earth.

Blessed are they who hunger and thirst after righteousness ;
for, they shall be filled.

Blessed are the merciful ;
for, they shall obtain mercy.

Blessed are they who are persecuted for righteousness' sake ;
for, theirs is the kingdom of heaven.

Blessed are ye when men shall revile and persecute you,
and shall say all manner of evil against you falsely.

Rejoice, and be exceeding glad ;
for, great is your reward in heaven ;
for, so persecuted they the prophets
who were before you.

13

His lord said unto him :
"Well done, thou good and faithful servant !
Thou hast been faithful over a few things.
I will make thee ruler over many things.
Enter thou into the joy of thy lord."

14

Joy shall be in heaven over one sinner who repenteth.

15

Your heart shall rejoice. And your joy no man taketh away.

16

Ask, and ye shall receive, that your joy may be full.

17

Rejoice in hope of the glory of God.

18

The kingdom of God is not eating and drinking,
but righteousness and peace and joy in the holy spirit.

19

We are helpers of your joy. 20

I am filled with comfort.

I am exceeding joyful in all our tribulation. 21

Rejoice in the Lord alway. And again I say "Rejoice." 22

Behold, we count them happy who endure. 23

Believing Him, ye rejoice with joy unspeakable. 24

CONFUCIANISM

Heaven protects, establishes thee with the greatest security,
Makes thee entirely virtuous

That thou mayest enjoy every happiness.

It grants thee all excellences.

It sends down to thee long-enduring happiness,
Which the days are not sufficient to enjoy. 25

With coarse food to eat, water to drink,
and a bent arm for a pillow—
even in such a state I could be happy;
for, wealth and honor obtained unworthily
are to me as a fleeting cloud. 26

HINDUISM

O God, all happiness be theirs who sing and praise Thee! 27

May God breathe His balm on us, filling our hearts with joy! 28

The Inner Soul of all things, the One Controller,
Who makes His one form manifold—
The wise who perceive Him as standing in oneself,
They, and no others, have eternal happiness. 29

He who is persevering, gentle and patient,
Who shuns men of evil conduct,
Who does no injury, is self-controlled and liberal—
He who is of such conduct, obtains heavenly bliss. 30

He attains to endless happiness
Who desires not to cause the sufferings
Of bonds or death to living beings,
But desires the good of all. 31

He whose spirit is not attached to external objects
Attains the happiness that is in the Spirit.
He whose spirit is joined in devotion to the Supreme
Enjoys the happiness that is imperishable. 32

He whose joy is within, whose delight is within,
He whose light likewise is within—
That devotee, becoming one with the Supreme,
Attains unto the bliss of the Supreme.

33

Supreme happiness comes to the devotee
Whose heart is at rest,
In whom passion is tranquillized,
Who is one with the Supreme, and free from sin.

He knows the boundless joy
Which is beyond the senses,
Which the mind apprehends; and, fixed therein,
Never wavers from the truth.

Having obtained it, he thinks
"No other acquisition is superior to this."
Abiding therein, he is not moved
Even by a heavy affliction.

Ever thus uniting his soul to the Supreme,
The devotee who has ceased from sin
Enjoys easily the boundless happiness
Of union with the Supreme.

34

[Saith the Lord:]
"I am the Generator of all. All evolves from ME.
Understanding thus, the wise adore ME in rapt emotion.
They are content and joyful,
Mindful of ME, their life hidden in ME,
Illumining each other, ever conversing about ME."

35

He who, setting aside the injunctions of the Scriptures,
Follows the impulse of desire,
Attains neither perfection nor happiness
Nor the highest goal.

36

That illustrious Being, though dwelling in the heart,
Cannot be seen by the eye.
He who knows Him, becomes wise and full of joy.

37

Enjoy thou the prosperity of others,
Although thyself unprosperous.
Noble men take pleasure
In their neighbor's happiness.

38

Happiness is desirable. It is an attribute of the soul.

Both virtue and profit are sought for it.

Virtue is its origin; the end, the attainment of happiness. 39

The wise become happy by renouncing that desire

Which the feeble-minded cannot abandon,

And which grows not old with the aged.

But the love of wealth and life is never gratified.

Therefore I shall renounce enjoyments of sense,

And devote myself to the culture of spiritual truths. 40

ISLAM

O ye who believe! Fear God. Desire union with Him.

Contend earnestly on His path,

that ye may attain to happiness. 41

O men! Now hath an admonition

come unto you from your Lord,

a remedy for the doubts which are in your breasts,

and a direction and mercy unto the true believers.

Through the grace of God and His mercy

let them rejoice therein.

This will be better than what

they heap together of worldly riches. 42

[Saith the Lord:]

"When WE cause men to taste mercy, they rejoice in it." 43

No soul knoweth what joy is reserved for the good

in recompense of their works. 44

[Saith the Lord:]

"As to him who giveth alms, and feareth God,

and yieldeth assent to the good—

to him will WE make easy the path to happiness." 45

JAINISM

This road to happiness has been declared by the noble ones:

that a clever man should not be defiled by sin. 46

Thou shouldst know and consider the happiness

of living creatures. 47

Subdue yourself; for, the self is difficult to subdue.

If your self is subdued,

you will be happy in this world and in the next. 48

Time elapses; and quickly pass the days.
The pleasures of man are not permanent.
They come to a man, and leave him—
just as a bird leaves a tree void of fruit. 49

By the teaching of true knowledge,
by the avoidance of ignorance and delusion,
and by the destruction of hatred
one arrives at final deliverance, which is bliss. 50

JUDAISM AND CHRISTIANITY

Thou shalt rejoice before the Lord thy God
in all that thou puttest thine hands unto. 51

I will bless the Lord,
Who hath given me counsel.
Because He is at my right hand,
I shall not be moved.
Thou wilt show me the path of life.
In Thy presence is fulness of joy.
At Thy right hand there are pleasures forevermore. 52

The statutes of the Lord are right, rejoicing the heart. 53

The Lord is my strength and my shield.
My heart trusted in Him, and I am helped.
Therefore my heart greatly rejoiceth. 54

Weeping may endure for a night;
But joy cometh in the morning. 55

Be glad in the Lord, and rejoice, ye righteous.
Shout for joy, all ye who are upright in heart. 56

I delight to do Thy will, O my God.
Yea, Thy Law is within my heart. 57

Thou, Lord, hast made me glad through Thy work. 58

The Lord reigneth. Let the earth rejoice.
Let the multitude of isles be glad thereof.
Light is sown for the righteous,
And gladness for the upright in heart.
Rejoice in the Lord, ye righteous.
And give thanks at the remembrance of His holiness. 59

Thy testimonies have I taken as an heritage forever;
They are the rejoicing of my heart. 60

They who sow in tears, shall reap in joy.
 He who goeth forth and weepeth, bearing precious seed,
 Shall doubtless come again with rejoicing. 61
 Blessed is every one who feareth the Lord,
 Who walketh in His ways;
 For, thou shalt eat the labor of thine hands.
 Happy shalt thou be. And it shall be well with thee. 62
 Happy is that people whose God is the Lord. 63
 Happy is he who hath mercy upon the poor. 64
 A merry heart maketh a cheerful countenance. 65
 A merry heart doeth good like a medicine. 66
 Where there is no vision, the people perish.
 But happy is he who keepeth the Law. 67
 Thou shalt rejoice in the Lord,
 And shalt glory in the Holy One. 68
 I will rejoice in the Lord.
 I will joy in the God of my salvation. 69

SIKHISM

He who commits sin, is afraid. The righteous one is happy. 70
 By Thy power were made the nether regions and the heavens.
 By Thy power we eat, drink and clothe ourselves.
 By Thy power we see. By Thy power we hear.
 By Thy power we enjoy the highest happiness. 71
 Ever remember that Lord, by worshipping Whom
 Thou shalt find happiness. 72
 Putting faith in Him, happiness is obtained. 73
 God's praises are pearls, gems and diamonds.
 Singing them maketh the soul and body happy. 74
 He who hath found God in his heart
 Is happy in mind and body. 75
 In His shelter thou shalt find all happiness. 76
 In God's favoring glance there is great happiness.
 But few obtain God's favor;
 They who have tasted it, are satisfied.
 They have become perfect beings, and waver not.
 They are filled with the sweetness and delight of love,
 And, in company of the saints, feel desire to meet God. 77

Today is our day of rejoicing. Today we are very happy.
Our anxieties have departed, since we have met God.
Today spring is in our hearts. 78

Everything is settled when the soul blendeth with God,
Who dwelleth in earth and heaven.
When the soul, leaving earth, goeth to heaven,
The soul and God shall meet; and happiness be obtained. 79

Carefully strive to know Him;
Restrain every thought which allureth the heart.
When love for God springeth up, there is mental happiness;
And the Lord will fill thy heart. 80

The Supreme Being is ever the root of joy.
The body may perish; but God shall not. 81

The saints of God are ever happy. 82

Few are found who love the Dear One;
They who do, find their lives happy
And their persons beautiful. 83

God saith: "If thou reform thy self, thou shalt meet ME.
On meeting ME, thou shalt be happy.
If thou remain MINE, all the world shall be thine." 84

TAOISM

To be in accord with man, is human happiness.
To be in accord with God, is the happiness of God. 85

Blessed is the man who speaketh what is good,
who thinketh what is good, who practiseth what is good. 86

ZOROASTRIANISM

O Wise One! Through Thy prudent most beneficent spirit
May a man, according to his desire for bliss,
Win for himself bliss;
Which blessings of good purpose Thou shalt give,
Together with the joy of long life,
Through justice, for all days! 87

Bliss shall flee from them who despise righteousness.
In such wise ye destroy for yourselves the spiritual life. 88

Holiness is the best of all good.
It is also happiness.
Happy is the man who is holy with perfect holiness. 89

CHAPTER 32

RIGHTEOUSNESS AND VIRTUE

BUDDHISM

- So long as the brethren shall persevere
in kindness of action, speech and thought
amongst the saints both in public and in private,
so long as they shall divide without partiality
all such things as they receive,
and share in common with the upright and the holy,
so long as the brethren shall live among the saints
both in public and in private
in the practice of those virtues which are
productive of freedom and praised by the wise,
and which are conducive to high and holy thoughts,
so long as the brethren shall live among the saints
both in public and in private,
cherishing that noble and saving faith
which leads to the complete destruction of the sorrow
of him who acts according to it:
—so long may the brethren be expected
not to decline, but to prosper. 1
- Uprightness is his delight. 2
- He of correct view leads many folk from unrighteousness,
and plants them in righteousness. 3
- No scent of flower is borne against the wind,
Though it were sandal or incense or jasmine.
But the fragrance of the holy is borne against the wind.
The righteous pervade all space with their fragrance.
More excellent than the scent of sandal and incense,
Of lily and jasmine, is the fragrance of good deeds.
This scent of incense and of sandal-wood is a slight thing.
But the scent of the holy pervades the highest heaven. 4
- He who possesses virtue and intelligence,
Who is just, speaks the truth,
And does what is his own business—
Him the world will hold dear. 5
- Good people shine from afar, like the snowy mountains. 6

A man does not become a first-class person
By his family or by birth.
He is blessed, he is a first-class person
In whom there is truth and righteousness. 7

Be not afraid of virtues.
This is the designation of what is happy,
desirable, lovely, pleasing and charming. 8

He who avoideth sin in body, word and thought
Or anything that is called sinful,
Doing much that is righteous,
But not doing that which is unrighteous:—
This virtuous man shall go to heaven. 9

CHRISTIANITY

Seek ye first the kingdom of God and His righteousness. 10

He who receives a righteous man
because he is a righteous man
will get a righteous man's reward. 11

The righteous shall shine forth as the sun
in the kingdom of their Father. 12

The righteous shall go into eternal life. 13

God is no respecter of persons.
But in every nation
he who feareth Him and worketh righteousness
is accepted with Him. 14

With the heart man believeth unto righteousness.
And with the mouth confession is made unto salvation. 15

O man of God! Follow after righteousness,
godliness, faith, love, patience, meekness. 16

The eyes of the Lord are upon the righteous.
And His ears are open to their prayer.
But the face of the Lord is against wrong-doers. 17

If ye suffer for righteousness' sake, happy are ye. 18

Divine power hath given unto us all things
that pertain unto life and godliness
through the knowledge of Him Who hath called us
to glory and virtue. 19

If ye know that He is righteous,
 ye know that every one who doeth righteousness
 is born of Him. 20

He who doeth righteousness is righteous,
 even as He is righteous. 21

CONFUCIANISM

It is virtue that moves Heaven.
 There is no distance to which it does not reach. 22

Do you but be virtuous, be it in small things or in large,
 and the myriad regions will have cause for rejoicing. 23

In planting a man's virtue, strive to make it great.
 In putting away a man's wickedness,
 strive to do it from the roots. 24

The cherishing of virtue secures repose. 25

The master taught them by means of current events,
 and made them understand what was virtuous. 26

Virtue means realization in one's self of what is good. 27

Virtue is the strong stem of man's nature. 28

The love of virtue should be like the love of beauty
 from an inward constraint. 29

He who is greatly virtuous
 is sure to receive the appointment of Heaven. 30

Benevolence is the pattern for all under heaven.
 Righteousness is the law for all under heaven. 31

As riches adorn a house, so virtue adorns the person. 32

Only by perfect virtue can the perfect path
 in all its courses be made a fact. 33

The superior man honors his virtuous nature,
 and maintains constant inquiry and study,
 seeking to carry it out to its breadth and greatness,
 so as to omit none of the most exquisite, minute points
 and to raise it to its greatest height and brilliancy. 34

A man who is not virtuous—what has he to do with worship! 35

Those who are without virtue cannot long abide
 either in a condition of poverty and hardship
 or in a condition of enjoyment.

The virtuous rest in virtue. The wise desire virtue. 36

- It is only the truly virtuous man
 who can love others.
If the will be set on virtue,
 there will be no practice of wickedness. 37
- Virtue never dwells alone. It always has neighbors. 38
- Man is born for uprightness. 39
- Heaven produced the virtue that is in me. 40
- Maintain virtue, and yield it not. 41
- To be able everywhere one goes
 to carry five things into practice, constitutes virtue.
With respect, you will avoid insult.
 With magnanimity, you will win all.
With sincerity, men will trust you.
 With earnestness, you will have success.
With kindness, you will be well fitted to command others. 42
- I like life, and I also like righteousness.
 If I cannot keep the two together,
 I will let life go and choose righteousness. 43
- Honor virtue. And delight in righteousness. 44
- One's dwelling should be benevolence.
 And one's path should be righteousness.
When benevolence is the dwelling-place of the heart,
 and righteousness the path of the life,
 the business of a great man is complete. 45
- The regular path of virtue
 is to be pursued without any bend
 and from no view to emolument. 46

HINDUISM

- Joy hast thou found, and left ill-will behind thee.
 Thou hast attained the happy world of virtue. 47
- Not he who has not ceased from bad conduct,
 Not he who is not tranquil,
Not he who is not composed,
 Not he who is not peaceful of mind
 Can obtain Him by intelligence. 48
- The pain of living creatures arises from unrighteousness.
 Imperishable happiness arises from righteousness. 49

Not in this world nor in the next
 Can there be any injury
 For one who worketh righteousness.
 He cometh to no evil way. 50

Let a man maintain good conduct. Riches come and go.
 He whose wealth only is lost, suffers no loss.
 But he who loses his good conduct, is indeed lost. 51

Righteousness was declared for the aggrandizement
 And growth of all creatures.
 Therefore what brings on advancement
 And growth is righteousness.
 Righteousness was declared for preventing creatures
 From injuring one another.
 Therefore righteousness is that which prevents
 Injury to creatures.

In fact, all creatures are kept up by righteousness.
 Therefore, righteousness is what is capable
 Of upholding all creatures. 52

One should begin to practise virtue while he is young. 53

By acquiring virtue one is sure to win eternal happiness. 54

Virtue is singled out by conduct.
 The good and virtuous are so
 On account of the conduct they follow. 55

[Saith the Lord:]

"The virtuous are identical with My heart.
 And I am the heart of the virtuous." 56

ISLAM

That which is with God is best for the righteous. 57

He who doeth evil, shall be recompensed for it;
 patron or helper beside God shall he find none.
 But whoso doeth the things that are right,
 whether male or female, and a believer:—
 these shall enter Paradise; nor shall they be wronged
 the skin of a date stone. 58

Verily, the mercy of God is nigh unto the righteous. 59

They who believe and do the things that be right—
 blessedness awaiteth them, and a goodly home. 60

[Saith the Lord:]

"Work ye righteousness; for, I behold your actions." 61

Those who behave uprightly—
on them shall no fear come, neither shall they be grieved. 62

To such of them as believe and do the things that are right
hath God promised forgiveness and a noble recompense. 63

JAINISM

One should firmly walk the path of right conduct,
and not wait for old age to commence a religious life. 64

Be eager for discipline, that you may acquire righteousness. 65

He who possesses virtuous conduct and life,
who has practised the best self-control,
who keeps from sinful influences
will reach the greatest, best and permanent place. 66

There is no right conduct without right belief;
and it must be cultivated for obtaining right faith.
Righteousness and conduct originate together;
or righteousness precedes conduct.
Without right faith there is no right knowledge;
without right knowledge there is no virtuous conduct. 67

A wise man should conquer his greed,
and enter upon the noble path which contains all virtues. 68

JUDAISM AND CHRISTIANITY

The word of the Lord is right.
And all His works are done in truth.
He loveth righteousness and judgment.
The earth is full of the goodness of the Lord. 69

The righteous shall be glad in the Lord,
And shall trust in Him;
And all the upright in heart shall glory. 70

If I regard iniquity in my heart, the Lord will not hear me. 71

No good thing will He withhold from them who walk uprightly. 72

The righteous shall flourish like the palm tree.
Those that be planted in the house of the Lord
Shall flourish in the courts of our God.
They shall be flourishing, to show that the Lord is upright.
There is no unrighteousness in Him. 73

With righteousness shall He judge the world,
And the people with equity. 74

The Lord is righteous in all His ways,
And holy in all His works. 75

[Saith the Lord:]
"I lead in the way of righteousness." 76

Righteousness delivereth from death. 77

In the way of righteousness is life.
And in the pathway thereof there is no death. 78

Righteousness exalteth a nation.
But sin is a reproach to any people. 79

In the house of the righteous is much treasure.
The Lord loveth him who followeth after righteousness.
The way of the righteous is made plain.
The heart of the righteous studieth to answer,
But the mouth of the wicked poureth out evil things. 80

Better is a little with righteousness
Than great revenues without right. 81

The wicked flee when no man pursueth.
But the righteous are bold as a lion. 82

The inhabitants of the world will learn righteousness. 83

Thus saith the Lord, the Holy One:
"I have made the earth, and created man upon it.
I, even My hands, have stretched out the heavens;
And all their hosts have I commanded.
I have raised him up in righteousness;
And I will direct all his ways.
I, the Lord, speak righteousness.
I declare things that are right." 84

In the Lord have I righteousness and strength. 85

Saith the Lord: "Keep ye justice, and do righteousness." 86

As the earth bringeth forth her bud,
and the garden causeth the things sown to spring forth,
so the Lord God will cause righteousness and praise
to spring forth before all the nations. 87

Let justice roll down as waters,
and righteousness as a mighty stream. 88

SIKHISM

- The Lord always dwells in the heart of the virtuous. 89
- All virtues are Thine, O Lord; none are mine.
There is no devotion without virtue. 90
- The Merciful One marketh them according to their acts.
Such is the practice in the realm of righteousness. 91
- Virtuous men abide day and night in everlasting joy. 92
- Through forgetfulness of Him thy virtues have melted away. 93
- What happiness is there without virtue?
Human life is lost without virtue. 94
- If anyone acquire virtue, he will not forget the Pure Name! 95

TAOISM

- Essential virtue makes no show of virtue,
and therefore it is really virtuous.
Inferior virtue never loses sight of itself,
and therefore is no longer virtue.
- Essential virtue is characterized by lack of self-assertion,
and therefore is unpretentious.
Inferior virtue is acting a part,
and thereby is only pretense. 96
- He who possesses virtue in all its solidity
is like unto a little child. 97
- They who have virtue, keep their obligations.
They who have no virtue, insist on their rights. 98
- Be virtuous, but without being consciously so.
And wherever you go, you will be beloved. 99
- If you discard all thoughts of reputation and wealth,
and attend to the cultivation of the heart,
surely you would not pass one day
without practising the higher virtues. 100

ZOROASTRIANISM

- So long as I am able and have power,
I will teach men to seek after righteousness. 101
- The Wise One Himself is the Father of righteousness. 102
- The will of the Lord is the law of righteousness. 103
- He is not mighty who is not mighty in righteousness.
He is not strong who is not strong in righteousness. 104

CHAPTER 33

DUTY

BUDDHISM

- Let no one forget his own duty
For the sake of another's, however great.
Let a man, after he has discerned his own duty,
Be always attentive to his duty. 1
- Let one live in charity. Let him be perfect in his duties.
Then in the fulness of delight
He will make an end of suffering. 2
- He alone is a first-class person who is virtuous
and accomplished in the observance of his duties. 3

CHRISTIANITY

- Render unto God the things that are God's. 4
- We have done that which was our duty to do. 5
- My food is to do the will of Him Who sent me
and to accomplish His work. 6
- I came not to do mine own will,
but the will of Him Who sent me. 7
- Render to all their dues. 8

CONFUCIANISM

- From Heaven are the illustrious courses of duty. 9
- Mark those who discharge their duties well. 10
- Let each of you reverently attend to his duties. 11
- With reverence will I go
Where duty's path is plain.
Heaven's will I clearly know.
Its favor to retain
Is hard. Let me not say:
"Heaven is remote on high,
Nor notices man's way
There in the starlit sky."
It round about us moves,
Inspecting all we do,
And daily disapproves
What is not just and true. 12

- What Heaven has conferred is called the nature.
 Accordance with this nature is called the path of duty.
 The path may not be left for an instant. 13
- The man of virtue puts duty first, however difficult;
 makes what he will gain thereby, an after-consideration. 14
- Let the will be set on the path of duty. 15
- The wise man makes duty, not a living, his aim. 16
- The path of duty lies in what is near,
 and men seek for it in what is remote.
 The work of duty lies in what is easy,
 and men seek for it in what is difficult. 17
- Let a man not do what his own sense of righteousness
 tells him not to do. And let him not desire
 what his sense of righteousness tells him not to desire.
 To act thus, is all he has to do. 18
- Benevolence is the distinguishing characteristic of man
 as embodied in man's conduct.
 It is called the path of duty. 19

HINDUISM

- Better one's own duty, though imperfectly,
 Than another's duty, though well observed. 20
- Regarding thy proper duty, thou oughtest not to falter. 21
- [Saith the Lord:]
 "Whenever there is relaxation of duty
 And an increase of impiety,
 Then I reproduce MYSELF
 For the protection of the good
 And the destruction of evil-doers.
 I am produced in every age
 For the purpose of establishing duty." 22
- As each man is devoted to his duty,
 So does he win perfection.
- One should not abandon one's innate duty,
 Imperfect though it be; for,
 Every enterprise is involved in imperfection.
- A man worships with his proper duty,
 And so attains to perfection. 23

ISLAM

Those who keep their duty to their Lord—
for them a gift of welcome from their Lord! 24

Whoso beareth wrongs with patience, and forgiveth—
this, verily, is a bounden duty. 25

JAINISM

An intelligent man who has learned the sacred texts
takes his duties upon himself,
and becomes renowned in the world.
As the earth is the dwelling of all beings,
so he will be a dwelling of all duties. 26

Impartiality towards all beings in the world
whether friends or enemies,
and abstention from injury to living beings
throughout the whole life:
this is a difficult duty. 27

JUDAISM AND CHRISTIANITY

What doth the Lord thy God require of thee
but to fear the Lord thy God, to walk in all His ways,
and to love Him, and to serve the Lord thy God
with all thy heart and with all thy soul,
to keep the commandments of the Lord! 28

Fear God, and keep His commandments.
This is the whole duty of man. 29

SIKHISM

He Who made the world, watcheth over it,
And appointeth His creatures to their various duties. 30

I devote myself to, and perform, the duties
which God assigned to me. 31

Perform all thy duties with thy hands.
But let thy heart be with God. 32

TAOISM

In striving for others, avoid fame.
In striving for self, avoid disgrace.
Pursue a middle course.
Thus you will keep a sound body and a sound mind.
Fulfill your duties,
and work out your allotted span. 33

CHAPTER 34

SELF-DEDICATION AND DIVINE BENEDICTION

BUDDHISM

May the Blessed One receive us
from this day forth while our life lasts,
as His disciples who have taken refuge in Him! 1

May every living thing, feeble or strong, omitting none,
Seen or unseen, dwelling near or far away,
Whether they be born, or yet unborn:—
May every living thing be full of bliss! 2

CHRISTIANITY

Father! Into Thy hands I commend my spirit. 3

Whosoever believeth on Him, shall not be ashamed;
for, the same Lord over all is rich unto all
who call upon Him. 4

Present your bodies a living sacrifice,
holy, acceptable to God, which is your spiritual service. 5

None of us liveth to himself; and no man dieth to himself;
for, whether we live, we live unto the Lord;
and whether we die, we die unto the Lord. 6

Whether ye eat, or drink, or whatsoever ye do,
do all to the glory of God. 7

Blessed be God, Father of mercies, God of all comfort,
Who comforteth us in all our tribulation, that we may be
able to comfort them who are in trouble, by the comfort
wherewith we ourselves are comforted of God. 8

Unto Him Who is able to do exceeding abundantly
above all that we ask or think
according to the power that worketh in us—
unto Him be glory! 9

The God of peace Himself sanctify you wholly!
And may your spirit and soul and body
be preserved entire without blame! 10

Let us approach the throne of love with confidence
that we may receive mercy, and find spiritual strength
to help us in the hour of need. 11

CONFUCIANISM

Let every one be careful to keep His statutes,
that so we may receive the favor of Heaven! 12

God is with you. Have no doubts in your heart. 13

HINDUISM

May God with fair light pervade each act!
God is Lord of riches for the man
Who serves Him readily with sacred songs. 14

God is strong to save, rich in assistance.
May we enjoy His favor—His, the holy!
May we enjoy His blessed loving-kindness! 15

The Lord of prayer protect us from rearward, above, below!
May God from the front and from the center,
As Friend to friend, vouchsafe us room and freedom! 16

May God, Most Excellent, sustain our life on every side! 17

[Saith the Lord:]

"When any one in devotion offers to ME
A leaf, flower, fruit or water,
I accept this pious offering
Of one who is devout in mind.

"Whatever thou doest, whatever thou eatest,
Whatever thou offerest in sacrifice, or givest,
Whatever austerity thou practisest,
Do it as an offering to ME.

"Thus shalt thou be free from the bonds of works
Producing good or evil fortune;
United to ME in soul by devotion and renunciation,
Thou, when freed, shalt come to ME." 18

Knowledge has more happiness than constant labor.
Than knowledge, more excellent is meditation;
Than meditation, surrender of the fruits of works.
After surrender straightway comes peace. 19

[Saith the Lord:]

"Having recourse to the devotion of wisdom,
Ever fix thy heart on ME,
Resigning with thy mind all deeds to ME,
And regarding ME as thy highest end." 20

The Lord, Who dwells in the hearts of all—

In Him seek refuge with all thy soul.

By His grace then thou shalt obtain

Supreme repose, the eternal seat.

21

ISLAM

He who cleaveth firmly unto God

is already directed in the right way.

22

Verily, guidance from God! That is the true guidance.

And we are commanded to surrender ourselves

to the Lord of the worlds.

And observe ye prayer, and fear ye God;

for, it is He to Whom ye shall be gathered.

23

O ye who believe! When ye encounter a troop,

stand firm; remember God; and haply ye may prosper.

24

O people of this house! God's mercy and blessing be upon you!

Praise and glory are His due!

25

They are hard on my footsteps.

But to Thee, O Lord, have I hastened,

that Thou mightest be well pleased with me.

26

Your God is the one God.

To Him therefore surrender yourselves.

27

Him who helpeth God, will God surely help;

for, God is right Strong, Mighty.

28

Whoso setteth his face toward God with self-surrender,

and is a doer of that which is good

hath laid hold on a sure handle;

for, unto God is the issue of all things.

29

Return ye to your Lord. And resign yourselves to Him.

And follow that most excellent thing

which hath been sent down to you from your Lord.

30

To God commit I my case.

Verily, God beholdeth His servants.

31

For him who putteth his trust in Him

God will be all-sufficient.

Truly God will attain His purpose.

32

I betake me for refuge to the Lord of men,

the King of men, the God of men.

33

JUDAISM AND CHRISTIANITY

The Lord watch between me and thee
when we are absent one from another ! 34

The eternal God is thy dwelling place.
And underneath are the everlasting arms. 35

The helpless committeth himself unto Thee.
Thou hast been the Helper of the fatherless. 36

I will offer sacrifices of joy.
I will sing praises unto the Lord.
Teach me Thy way, O Lord !
And lead me in a plain path. 37

Into Thine hand I commit my spirit.
Thou hast redeemed me, O Lord God of truth ! 38

Fret not thyself because of evil-doers.
Trust in the Lord ; and do good.
Commit thy way unto the Lord ; trust also in Him.
And He shall bring it to pass.
Rest in the Lord ; and wait patiently for Him.
Fret not thyself in any wise. 39

[Saith the Lord:]
"He who dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
Because he hath set his love upon ME,
Therefore will I deliver him." 40

Blessed art Thou, O Lord ! Open Thou mine eyes,
That I may behold wondrous things out of Thy law.
Make me to understand the way of Thy precepts ;
So shall I talk of Thy wondrous works.
Teach me, O Lord, the way of Thy statutes ;
And I shall keep it unto the end. 41

Teach me good judgment and knowledge ;
For, I have believed Thy commandments.
Thy word is very pure ; therefore Thy servant loveth it. 42

Search me, O God ; and know my heart.
Try me, and know my thoughts.
And see if there be any wicked way in me.
And lead me in the way everlasting. 43

SIKHISM

- "How shall man become true before God?"
 "By walking according to the will of the Commander." 44
- O man! If thou desire thine advantage,
 Do good acts, and be lowly. 45
- When man hath love and devotion, and is himself lowly,
 It is then he obtaineth salvation. 46
- Serve Him to Whom belong our souls and lives. 47
- Nobody hath found God by walking his own way. 48
- My mind and my body are of value
 Only when I behold God with mine eyes. 49
- Ocean of mercy, Seer of the past, present and future!
 It is Thou Who art patient.
 I, of feeble intellect, have taken Thy protection.
 Take my hand; and save me! 50
- My body and soul are for my beloved God. 51
- My body, my wealth—all that is dear to me, is Thine, O God. 52

TAOISM

- When creation began,
 the Supreme became the world's mother.
 When one knows one's mother,
 he in turn will know that he is her son.
 When he recognizes his sonship,
 he will in turn keep to his mother.
 And to the end of his life
 he will be free from danger. 53

ZOROASTRIANISM

- I praise good thoughts, good words and good deeds,
 Which are to be thought, spoken and done.
 I do accept all good thoughts, good words and good deeds.
 I do reject all evil thoughts, evil words and evil deeds.
 I offer worship and praise with thoughts, words, deeds,
 With mind, yea with the very life of my body. 54
- O Wise One! According to Thy good pleasure
 Do Thou apportion all Thy good things of life.
 And do Thou cause myself to grow happily
 By good thought and power and righteousness! 55

As to these gifts of immortality, righteous order
And the kingdom of welfare which Thou, O Wise One,
Hast given to Thy servants—
In return, gifts shall be offered
Through deeds, words and sacrifice
By us to Thee, O Lord.

56

To Thee, O Lord, and to Thy justice have we given,
As sacrifice, all the material objects in our power
With prayer that it be brought to fulfilment
Because of good purpose.

57

O God! Do Thou tell unto me the best words and deeds
Through good thought and the right
As an obligation of praise.

O God! Through Thy kingdom
In accordance with Thy will
Thou wilt make the existing world perfect.

58

O Wise Lord! O Righteousness fair!
This then would we choose:
That we may think and speak and do
The best deeds for this world and the next.

59

O Wise Lord! Do Thou act wisely for us with abundance
With Thy bounty and Thy tenderness!
O Wise Lord! Do Thou Thyself bestow upon us,
That for all duration we may attain to fellowship
With Thee and Thy righteousness!

60

To the righteous may I be a mighty help and joy!
To preparations and in desire for Thy kingdom
I would devote myself, so long as I may praise
And weave my song to Thee, O Wise One!

61

O Wise One! In order that our minds may be delighted
And our souls the best,
Let our bodies as well be glorified, devoted to the Lord,
Accompanied by the best and most beautiful righteousness!

May we see Thee; and may we come around Thee,
And attain to entire companionship with Thee!
We sacrifice to the Righteous Order,
The best, most beautiful, bounteous, immortal!

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Part III

MAN AND HIS SOCIAL RELATIONS

CHAPTER 35

ANGER AND HATRED

BUDDHISM

- A disciple, learned in the scriptures,
walking in the noble path,
divests himself of passion.
By absence of passion, he is made free.
When he is free, he becomes aware that he is free
and that holiness is completed, duty fulfilled. 1
- The brother who is angry
and bears enmity in his heart
does not fulfill all the duties of a disciple. 2
- Let anger not o'ermaster you.
And rage ye not against them who rage.
Bad folk by wrath are overthrown,
As when an avalanche comes down. 3
- They whose hatred is abandoned—
They are the happy ones in the world. 4
- "He has abused me, beaten me, worsted me, robbed me!"
Those who dwell not upon such thoughts
Are freed of hate. 5
- Never does hatred cease by hating.
But by non-hating it does cease.
This is the eternal Law. 6
- Do not speak harshly to anybody. 7
- There is no losing throw like hatred. 8
- Who controls his rising anger as a rolling chariot—
Him I call the real charioteer.
The others only hold the reins. 9
- Beware of the anger of the tongue. 10
- Mankind is damaged by hatred. 11
- In so far as one suppresses ill-will,
In so far is distress allayed. 12
- He is a first-class person who does not give way to anger,
Who is careful of religious duties,
Who is upright, pure and controlled. 13

CHRISTIANITY

Whosoever is angry with his brother without a cause
shall be in danger of the judgment. 14

Let not the sun go down upon your wrath.
Let all bitterness and wrath and anger
and clamor and evil-speaking
be put away from you, with all malice. 15

Put off all these : anger, wrath, malice. 16

Let every man be swift to hear,
slow to speak, slow to wrath ;
for, the wrath of man worketh not
the righteousness of God. 17

We know that we have passed out of death into life,
because we love the brethren.
He who loveth not, abideth in death.

Whosoever hateth his brother, is a murderer.
And ye know that no murderer
hath eternal life abiding in him. 18

CONFUCIANISM

They who meet men with smartnesses of speech
for the most part procure themselves hatred. 19

He who demands much from himself and little from others
will avoid resentment. 20

HINDUISM

Freedom from hate I bring you,
Concord and unanimity. 21

I loose the anger from thy heart
As 'twere the bow-string from a bow,
That we, one-minded now, may walk
Together as familiar friends.
Together let us walk as friends ! 22

Against an angry man, be not angry. 23

From wrath comes confusion. 24

ISLAM

God will heal the bosoms of a people who believe,
and will take away the wrath of their hearts. 25

When angry, forgive. 26

JAINISM

A wise man should not be angry, when reprimanded;
but he should be of a forbearing mood. 27

A religionist, if beaten, should not be angry. 28

A stupid ignorant sinner who never fixes his thoughts
on the soul's benefit and eternal welfare,
but sinks down through hatred and the temptation of lust,
will be ensnared—as a fly is caught on glue. 29

Having conquered the passions which defile the soul—
wrath, pride, deceit and greed—
the great sage does not commit any wrong,
nor does he cause it to be committed. 30

JUDAISM AND CHRISTIANITY

Thou shalt not hate thy brother in thine heart.
Thou shalt not take vengeance, nor bear any grudge.
But thou shalt love thy neighbor as thyself. 31

Hatred stirreth up strifes. But love covereth all sins. 32

He who is slow to wrath, is of great understanding. 33

A soft answer turneth away wrath;
But grievous words stir up anger.
A wrathful man stirreth up strife;
But he who is slow to anger, appeaseth strife. 34

The discretion of a man deferreth his anger.
And it is his glory to pass over a transgression. 35

Be not hasty in thy spirit to be angry;
For, anger resteth in the bosom of fools. 36

SIKHISM

Lust and wrath drop from him on whom is the mercy of the Lord. 37

Why be angry with Him Who taketh thought for us,
Without Whom we cannot live for a moment,
By forgetting Whom we cannot succeed in any degree! 38

Among things to be relinquished the best is
The relinquishment of lust, wrath and avarice. 39

TAOISM

Since he, the holy man, does not quarrel,
therefore no one in the world can quarrel with him. 40

Requite hatred with goodness. 41

CHAPTER 36

WORK AND DEEDS

BUDDHISM

- In a man of right view all deeds whatsoever
of body, speech, thought, intentions, aspirations, resolves,—
all activities whatsoever conduce to the pleasant, dear,
delightful, profitable—in short to happiness. 1
- Let me act nobly in deed, word and thought. 2
- Things profitable, blameless, praised by the intelligent,
when performed, conduce to profit and happiness. 3
- Bad deeds and deeds hurtful to ourselves are easy to do.
What is beneficial and good, is difficult to do. 4
- He who, having once done evil,
Covers up his ill with good,
Lighteth up the world with splendor,
As the moon from clouds released. 5
- Work hard. Be wise. 6
- If anything is to be done, let a man do it.
Let him attack it vigorously. 7
- Not by birth does one become an outcast ;
Not by birth does one become a first-class person.
By deeds one becomes an outcast ;
By deeds one becomes a first-class person. 8
- Work out your good with zeal and earnestness. 9

CHRISTIANITY

- Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles !
Even so, every good tree bringeth forth good fruit.
But a corrupt tree bringeth forth evil fruit. 10
- My Father worketh hitherto. And I work. 11
- I must work the works of Him Who sent me, while it is day.
The night cometh, when no man can work. 12
- Be ye steadfast, unmovable,
always abounding in the work of the Lord ;
forasmuch as ye know that
your labor is not in vain in the Lord. 13

Do God's will from the heart by rendering service
with goodwill, as to the Lord and Master. 14

Work all the more strenuously at your salvation
with reverence and trembling;
for, it is God Who in His goodwill
enables you to will this and to achieve it. 15

I labor, striving according to His working
which worketh in me mightily. 16

Vie with one another in eagerness for peace,
every one minding his own business,
and working with his hands,
so as to live worthy lives in relation to outsiders,
and not be a burden to any one. 17

God, our Father, Who hath loved us,
and hath given us everlasting consolation
and good hope through grace,
comfort your hearts, and stablish you
in every good word and work! 18

If any will not work, neither let him eat. 19

Exhort people to work quietly and earn their own living. 20

Study to show thyself approved unto God,
a workman who needeth not to be ashamed. 21

God is not so unjust as to forget your work
and the love that you have shown to His name
as you have served, and are still serving, the holy. 22

Whoso looketh into the perfect law of liberty,
and continueth therein,
not a forgetful hearer, but a doer of the work—
this man shall be blessed in his deed. 23

You who say, "Today or tomorrow we will go
to this or that city, and spend a year there,
and carry on a successful business," when all the while
you do not even know what will happen tomorrow!

What is the nature of your life? It is but a mist,
which appears for a short time, and then is seen no more.
Instead, you ought to say: "If it is the Lord's will,
we shall live, and do this and that." 24

CONFUCIANISM

Great calls, great tasks are given.

Ah, be not thou thyself thine own undoing.

Shine forth in righteous character. 25

The superior man will indulge in no luxurious ease. 26

The kings, enjoying ease from their birth,
did not know the painful toil of sowing and reaping,
and had not heard of the hard labors of the lower people.

They sought for nothing but excessive pleasure,
and so not one of them had long life. 27

Acts of goodness are different;
but in common they contribute to good order. 28

Every good deed has its recompense. 29

The small man thinks that small acts of goodness
are of no benefit, and does not do them;
and that small deeds of evil do no harm,
and does not abstain from them.

Hence his wickedness becomes great,
till it cannot be covered;
and his guilt becomes great,
till it cannot be pardoned. 30

The superior man examines his heart,
that there may be nothing wrong there,
and that he have no cause for dissatisfaction with himself.

That wherein the superior man cannot be equalled
is simply this—his work which other men cannot see. 31

The superior man acts before he speaks,
and afterwards speaks according to his actions. 32

HINDUISM

According as one acts, so does he become.

The doer of good becomes good;

the doer of evil becomes evil.

One becomes virtuous by virtuous actions;
bad, by bad actions. 33

Let not the motive for thy work

Be the resulting consequences.

Nor yet allow thyself to be attached to inactivity. 34

He is great who employeth his powers to worthy acts.	35
Do thine allotted task.	
Work is more excellent than idleness.	
The body's life proceeds not, lacking work.	36
Let the wise and devout man promote every kind of work,	
Co-working therein.	37
Renunciation and pursuit of action	
Are both instruments of happiness.	
But of the two, pursuit of action is superior	
To renunciation of action.	38
He who does a work that ought to be done,	
Without seeking the fruit of works,	
And is not attached to the objects of the senses	
Or to works, is called a perfect devotee.	39
Ever and always one should be doing good.	40
None who performs good deeds, comes to an evil end.	41
It is those whose actions here are evil	
Who by their actions go to hell.	42
He who lets slip his opportunity,	
And turns not the occasion to account,	
Finds not again the fitting time for action,	
Though he may strive to execute his work.	43
Avoiding idleness, and controlling your senses,	
Do everything in the world with proper means.	44
What is kept for being done tomorrow	
Should be done today.	
And what one thinks of doing in the afternoon	
Should be done in the forenoon.	
Death does not wait for a man	
Whether he has, or has not, done his acts.	45
Do today what is for thy good.	46

ISLAM

Who has a better religion than he	
who resigns his face to God, and does good?	47
Strive to excel each other in good works.	48
My Lord hath forbidden filthy actions	
and iniquity and unjust violence.	49

Work ye. God will behold your work,
 and so will the faithful.
 Ye shall be brought before Him Who knoweth
 the hidden and the manifest alike;
 and He will tell you of all your works. 50

As for those who believe, and do good works,
 And humble themselves before their Lord—
 They shall be the inhabitants of Paradise;
 They shall remain therein for ever. 51

Good deeds drive away the evil deeds.
 This is a warning for those who reflect,
 and persevere steadfastly. 52

On a certain day shall every soul come to plead for itself.
 And every soul shall be repaid according to its deeds. 53

Wealth and children are the adornment of this present life.
 But good works, which are lasting in the sight of thy Lord,
 are better as to recompense and better as to hope. 54

[Saith the Lord:]

"And as those who shall have believed,
 and done the things that are right—
 their evil deeds will We surely blot out from them;
 and according to their best actions reward them." 55

God is assuredly with those who do righteous deeds. 56

Believers and doers of good works—
 for them is mercy, and a great reward! 57

[Saith the Lord:]

"I ask no wage of you, save the love of My kin.
 And whoever shall have won the merit of a good deed—
 We will increase good to him therewith." 58

O my Lord! Stir me up to be grateful for Thy favors
 Wherewith Thou hast favored me and my parents,
 And to do good works which shall please Thee. 59

Man shall have only that for which he strives.
 And his striving at length shall be seen.
 Then shall he be rewarded for it with the most full reward. 60

They who believe, and do the things that are right—
 these of all creatures are the best. 61

JAINISM

- The day that goes by, will never return.
 The days elapse with much profit to him
 who acts up to the Law. 62
- Men turning from worldly life
 reach the goal by pious acts.
 By their pious acts they are directed towards liberation,
 and they show the way to others. 63

JUDAISM AND CHRISTIANITY

- Unto Thee, O Lord, belongeth mercy;
 For, Thou renderest to every man according to his work. 64
- Let the beauty of the Lord our God be upon us;
 And establish Thou the work of our hands upon us. 65
- The labor of the righteous tendeth to life. 66
- Even a child is known by his doings—
 Whether his work be pure, and whether it be right. 67
- It is good and comely for one to eat and to drink
 and to enjoy the good of all his labor
 that he taketh under the sun all the days of his life
 which God giveth him; for, it is his portion.
 To rejoice in labor—this is the gift of God. 68
- Whatsoever thy hand findeth to do, do it with thy might. 69
- [Saith the Lord:]
 "Be strong, all ye people of the land, and work,
 for, I am with you." 70

SIKHISM

- They who have acted honestly, shall depart with bright faces. 71
- Men do not become saints or sinners
 Merely by calling themselves so.
 The recording angels take a record of man's acts.
 It is he himself soweth, and he himself eateth. 72
- God Himself bestoweth greatness.
 He Himself causeth men to do good works. 73
- Man must do the work
 Which God destined for him from the beginning. 74
- Divine knowledge ripeneth by good works. 75
- They are happy whose treasure-houses contain meritorious acts. 76

That work is pleasant which is done for Thee. 77

The believer performeth good works.

The believer performeth unselfish works. 78

Whom Thou mercifully protectest,

He shall be absorbed in Thee by perfect good works. 79

O man! Practise works of righteousness;

And thou shalt render thy soul for ever happy. 80

He whose acts are perfect, meeteth God. 81

Do now the work of tomorrow;

And if thou do it now, do it at once.

Nothing can be done hereafter,

When death standeth over thy head. 82

All the beings which in sea and land

Set up God every moment in their hearts

Shall find their good deeds and glory increase. 83

Do good deeds, and gain their reward. 84

It is God Who acteth, and causeth men to act. 85

When He without Whom one cannot live is found,

Man's toil is productive. 86

Men's acts in this world shall bear witness in God's court. 87

TAOISM

Those who do evil in the open light of day—

Men will punish them.

Those who do evil in secret—

God will punish them.

Who fears both God and man—

He is fit to walk alone. 88

ZOROASTRIANISM

O Wise Lord! We come to Thee through our good mind

Through our best righteousness

Through our wise actions and words.

O Wise Lord! We pay our homage to Thee.

We express our indebtedness to Thee.

We come to Thee through all good thoughts,

All good words, all good deeds. 89

No one who does not eat, has strength

to do heavy works of holiness. 90

CHAPTER 37

WEALTH AND PROSPERITY

BUDDHISM

So long as the brethren shall exercise themselves
in mental activity, search after truth,
energy, joy, peace, earnest contemplation
and equanimity of mind,—
so long may the brethren be expected
not to decline, but to prosper.

1

“I have sons and wealth!”

Thinks the fool with anxious care.
He is not even master of himself,
Much less of sons and wealth.

2

If thou see a man of wisdom, like a guide to treasure-trove,
Pointing out thy faults and failings, follow him.
Such company brings prosperity, not woe.

3

Content is the greatest wealth.

4

Riches slay the fool, if he seek not what is beyond.
Out of his craving for riches
The fool slays himself, as it were others.

5

Faith is the best wealth to a man here.

6

One obtains wealth who does what is fit,
works hard, and is diligent.

7

CHRISTIANITY

Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt,
and where thieves break through and steal.

But lay up for yourselves treasures in heaven,
where neither moth nor rust doth corrupt,
and where thieves do not break through nor steal.

For, where your treasure is,
there will your heart be also.

8

No man can serve two masters;
for, either he will hate the one and love the other,
or else he will hold to the one and despise the other.
Ye cannot serve God and mammon.

9

What is a man profited, if he shall gain the whole world,
and lose his own soul?
Or what shall a man give in exchange for his soul? 10

How hard is it for them who trust in riches
to enter into the kingdom of God! 11

Take heed, and beware of covetousness;
for, a man's life consisteth not
in the abundance of the things which he possesseth. 12

They who are minded to be rich
fall into a temptation and a snare
and many foolish and hurtful lusts
such as drown men in destruction and perdition;
for, the love of money is a root of all kinds of evil. 13

Charge them who are rich in this world,
that they be not high-minded,
nor trust in uncertain riches, but in the living God,
Who giveth us richly all things to enjoy,
that they do good, that they be rich in good works,
ready to distribute, willing to communicate. 14

Whoso hath the world's goods,
and beholdeth his brother in need,
and shutteth up his compassion from him—
how doth the love of God abide in him? 15

CONFUCIANISM

Heaven protects and establishes thee,
So that in everything thou dost prosper. 16

From Heaven is our prosperity sent down,
Fruitful years of great abundance. 17

When you find wealth within your reach,
do not try to get it by improper means;
do not seek for more than your proper share. 18

First be careful about virtue.
Virtue is the root, wealth is the branches.
When words go forth contrary to right,
they will come back in the same way.
And wealth got by improper ways
will take its departure by the same. 19

- Gain should not be considered prosperity in a State.
Its prosperity lies in righteousness. 20
- Riches and honors acquired by unrighteousness
are to me as a floating cloud. 21
- When a country is well governed,
poverty and a mean condition are things to be ashamed of.
When a country is ill governed
riches and honor are things to be ashamed of. 22
- To be thinking only of salary is shameful. 23
- It is more difficult to bear poverty without murmuring,
than to be rich without pride. 24

HINDUISM

- Thou, Lord of wealth, art Master of all treasures. 25
- Play not with dice. No! Cultivate thy corn-land.
Enjoy the gain. And deem that wealth sufficient. 26
- The riches of the liberal never waste away;
While he who will not give, finds none to comfort him. 27
- The wealthier man should give unto the needy,
Considering the course of life hereafter;
For, riches are like chariot-wheels, revolving;
Now to one man they come, now to another. 28
- Not with wealth is a man to be satisfied. 29
- Death, the great transition, is not clear
To him who is childish, heedless,
Deluded with the delusion of wealth. 30
- Covet not the wealth of any one at all. 31
- As fire consumes the wood from which it springs,
So inborn greed to mortals ruin brings.
- The rich in constant dread of rulers live,
Of water, fire, thieves, kinsmen crying "Give."
- Even wealth itself to some men proves a bane.
Who dotes on it no lasting bliss can gain.
- Increasing wealth to greed and folly leads,
And meanness, pride and fear and sorrow breeds.
- In getting, keeping, losing wealth what pain
Do men endure! They others kill for gain! 32

Prosperity forsakes those who are of unsteady minds,
 Those who have no souls,
 And those who are under the control of their senses—
 Even as the swan forsakes the dried-up lakes. 33

The wise declare that riches should be bestowed,
 Not enjoyed or hoarded.
 What is the use of hoarding money
 When a higher employment of it exists? 34

It is a misfortune to a first-class person
 To possess great stores of riches.
 Constant association with fortune
 Will puff up, and delude, a man.
 And when first-class persons become deluded,
 Righteousness is sure to perish. 35

What real delight could be derived from riches,
 Which always beget affliction! 36

ISLAM

[Saith the Lord:]

"The pious, who believe in the Unseen,
 and are steadfast in prayer,
 and expend in alms of what WE have given them
 who believe in what is revealed to thee
 and what was revealed before thee,
 and are sure of the Hereafter :—
 these are in guidance from their Lord;
 and these are the prosperous." 37

Consume not your wealth among yourselves in vain things,
 nor present it to judges,
 that ye may consume a part of other men's wealth unjustly,
 while ye know the sin which ye commit. 38

The similitude of those who lay out their substance
 for advancing the religion of God
 is as a grain of corn which produceth seven ears
 and in every ear a hundred grains;
 for, God giveth twofold; God is bounteous and wise. 39

Pardon from God and mercy
 is better than all your amassings. 40

Employ your substance and your persons
for the advancement of God's religion. 41

Let not your wealth and your children
delude you into forgetfulness of God. 42

Ye honor not the orphan,
nor urge one another to feed the poor.
Ye devour heritages, devouring greedily,
and ye love riches with exceeding love. 43

[Saith the Lord:]

"As to him who giveth alms, and feareth God,
and yieldeth assent to the good—
to him will WE make easy the path to happiness.

"But as to him who is covetous, and bent on riches,
and calleth the good a lie—
to him will WE make easy the path to misery.

"And what shall his wealth avail him when he goeth down?" 44

Woe to every backbiter, defamer, who amasseth wealth
and storeth it against the future.

He thinketh surely that his wealth
shall be with him for ever. 45

JAINISM

Men who acquire wealth by evil deeds will lose it,
falling into the snares of their passions,
and being held captive by their hatred.

Wealth will not protect a careless man
in this world and in the next. 46

If somebody should give the whole earth to one man,
he would not have enough;
so difficult is it to satisfy anybody.
Your desires increase with your means. 47

If there were numberless mountains of gold and silver,
they would not satisfy a greedy man;
for, his avidity is boundless like space. 48

What avail riches for the practice of religion? 49

If the whole world and all treasures were yours,
you would still not be satisfied;
nor would all this be able to save you. 50

Know that property entails pains in this world,
and very great pains in the next. 51

The fool thinks his wealth, cattle, relations will save him.
But they are no help, no protection. 52

The iniquity of all these men who cling to property
goes on increasing. 53

JUDAISM AND CHRISTIANITY

A little that a righteous man hath
Is better than the riches of many wicked. 54

They who trust in their wealth,
And boast themselves in the multitude of their riches—
None of them can by any means redeem his brother,
Nor give to God a ransom for him. 55

Trust not in oppression, and become not vain in robbery.
If riches increase, set not your heart upon them. 56

Honor the Lord with thy substance
And with the first fruits of all thine increase. 57

Wealth gotten by vanity, shall be diminished;
But he who gathereth by labor, shall increase. 58

Better is little with the fear of the Lord
Than great treasure and trouble therewith. 59

Better is a little with righteousness
Than great revenues without right. 60

A good name is rather to be chosen than great riches,
And loving favor rather than silver and gold.
The rich and poor meet together;
The Lord is the Maker of them all. 61

Toil not to grow rich. Renounce that aim.
Wealth is no sooner seen than gone.
It makes wings for itself,
Like an eagle flying skyward. 62

Better is the poor who walketh in his uprightness
Than he who is perverse in his ways, though he be rich. 63

The sleep of a laboring man is sweet,
whether he eat little or much.
But the abundance of the rich
will not suffer him to sleep. 64

SIKHISM

Thou mayest amass gold and silver. But wealth is an entangling net.	65
They who departed desiring endless wealth Lost the Endless One.	66
God's name is wealth, which accompanieth and assisteth us. The fool loveth gold and woman; he forgetteth the Name.	67
Abandon pride; and thou shalt meet God, the real wealth.	68
Man, beholding mammon, hath gone astray— As the moth, beholding the lamp, is consumed.	69
All wealth is obtained by the love of God.	70
He who is free from the influence of mammon Is a religionist with whom God is pleased.	71
Thy wealth shall not depart with thee, O foolish man! Why art thou wrapped up in it?	72
The Giver of happiness conferreth such wealth As shall never be exhausted.	73
He in whose heart there is jealousy, shall never prosper.	74
God deemeth the rich and poor alike.	75
Shall I amass wealth by abandoning my faith?	76
Lay up for yourselves the wealth of God's name, Which fire will not burn, which winds will not dry up, And which thieves will not approach;	
That wealth shall never depart. My wealth is God, the Supporter of the earth. He is the real wealth.	77
Be not proud of thy wealth and youth. They dissolve like paper.	78
God's design cannot be set aside. In whose heart the Name abideth not— He it is who is poor.	79
No one hath brought wealth with him. And no one shall take it away.	80
Man hath lost his faith through mammon. But mammon will not accompany him.	81
If thy body and wealth must go, let them go. Forsake not God.	82

Be not overjoyed with worldly wealth.
 And if thou have none at all, be not depressed. 83

Set not thy heart on mansions and wealth. 84

TAOISM

Which is the more precious: your person, or your wealth?
 Which is the greater evil: to gain, or to lose?
 Great devotion requires great sacrifice.
 Great wealth implies great loss. 85

Those who make wealth their all in all
 cannot bear loss of money. 86

Do not swerve from the path of virtue;
 do not make for wealth,
 lest you cast away that which links you to God. 87

Wealth is of the greatest service to a man.
 It enables him to do good and to exert power.
 He can employ the wisdom and counsels of others,
 to add clearness to his own deliberations. 88

Happiness is to be found in contentment.
 Too much is always a curse, most of all in wealth. 89

If a man acquires riches by unjust means, it will be
 as though he had eaten poisoned meat in his hunger
 and drunk poisoned wine in his thirst;
 his appetite will not be left unsatisfied,
 but death will inevitably result. 90

ZOROASTRIANISM

To each to whom the Wise Lord may grant it,
 I wish moral strength
 With perseverance for attaining, justice for maintaining
 The rewards of wealth, the life of good purpose. 91

I pray for that sanctity which leads to prosperity,
 which has long afforded shelter,
 which goes on hand in hand with it,
 which joins it in its walk,
 becoming its close companion,
 bearing every form of healing virtue,
 bringing good gifts and better blessings;
 and for the prosperity of the entire creation. 92

CHAPTER 38

GIVING AND HELPING

BUDDHISM

The people heard, then became glad and delighted,
because they thought, "Now we will bestow gifts!" 1

A believer desires to see the virtuous ;
he desires to hear true religion.
With heart free from taint of stinginess,
a generous giver, clean-handed,
delighting in giving up, one to ask a favor of,
he delights to share gifts with others. 2

Save thyself by giving. What's given, is well saved. 3

He is a fool who does not delight in liberality.
The wise, delighting in liberality,
Come thereby with gladness to the other world. 4

Like unto a cloud that giveth forth rain,
And filleth the heights and the depths with its waters—
Such is that man who, compassionate to all creatures,
Scattereth wide his bounty with joy and pride,
And saith "Share! Share with me!" 5

Better to swallow a heated iron ball, like flaming fire,
Than that a bad unrestrained fellow should live
On the charity of the land. 6

CHRISTIANITY

Give to him who asketh thee ;
and from him who would borrow of thee
turn not thou away. 7

When thou doest alms,
let not thy left hand know
what thy right hand doeth,
that thine alms may be in secret,
and thy Father Who seeth in secret
Himself shall reward thee openly. 8

Whosoever shall give unto one of these little ones
a cup of cold water only to drink—
he shall in no wise lose his reward. 9

The people cast money into the treasury;
 and many who were rich cast in much;
 and there came a certain poor widow;
 and she threw in two mites, which make a farthing.

This poor widow hath cast in more than all they
 who have cast into the treasury;
 for, all they did cast in of their abundance;
 but she of her want did cast in all that she had. 10

He who hath two coats, let him impart
 to him who hath none.
 And he who hath food, let him do likewise. 11

Give, and it shall be given unto you.
 Good measure, pressed down, shaken together, running over,
 shall men give into your bosom;
 for, with the same measure that ye mete withal
 it shall be measured to you again. 12

Laboring, ye ought to help the weak.
 It is more blessed to give than to receive. 13

We who are strong ought to bear the infirmities of the weak,
 and not to please ourselves. 14

He who soweth sparingly
 shall reap also sparingly.
 And he who soweth bountifully
 shall reap also bountifully.

Every man according as he purposeth in his heart—
 so let him give, not grudgingly or of necessity;
 for, God loveth a cheerful giver. 15

Bear ye one another's burdens. 16

If a brother or sister be naked and in lack of daily food,
 and one of you say unto them
 "Go in peace! Be ye warmed, and filled!"
 and yet ye give not the things needful to the body—
 what doth it profit? 17

Whoso hath the world's goods,
 and beholdeth his brother in need,
 and shutteth up his compassion from him—
 how doth the love of God abide in him? 18

CONFUCIANISM

Character is cultivated by pursuing the right course.

That course is to be cultivated by benevolence.

Benevolence is the chief element in humanity. 19

The wise man succors the needy. 20

The superior man does not murmur against Heaven,
nor grudge against men. 21

The tendency of man's nature to do good
is like the tendency of water to flow downwards.
There are none but have this tendency to good,
just as all water flows downwards. 22

Benevolence subdues its opposite, just as water subdues fire. 23

HINDUISM

The liberal die not; never are they ruined.
The liberal suffer neither harm nor trouble. 24

Bounteous is he who gives unto the beggar
Who comes to him in want of food and feeble.
He makes a friend of him in future troubles. 25

The foolish man feeds no trusty friend, no man to love him.
All guilt is his who eats with no partaker. 26

According to his ability, with a cheerful heart
Let him always practise the duty of liberality.
If he is asked, let him always give something,
Be it ever so little, without grudging. 27

The gift lovingly given, when one will say
"Now must I gladly give,"
When he who takes can render nothing back,
Is gift of goodness, fair and profitable.
The gift selfishly given, where to receive again is hoped,
Or when some end is sought,
Or where the gift is proffered with a grudge:—
This is of passion, stained with impulse ill. 28

The making of a gift is superior to the acceptance of a gift. 29

Let none reject the meanest suppliant,
Or send him empty-handed from his door.
A gift bestowed is never thrown away, or unrequited. 30

The giver acquires both strength and personal grace.
A gift readily yields happiness of both giver and receiver. 31

Freed from malice, and with a cheerful heart, make gifts. 32

A wise man should always share with others. 33

To his fallen and degraded fellow-beings

A man should make over the merit

Which he has assiduously acquired

By many acts of painful piety,

While a gift made with a view to have something in return

Is invalid and degrading.

It is the spirit of sincerity and sympathy

That forms the backbone of virtue.

And even a small cup of water presented

To the parched lips of a thirsty man,

Out of a heart-felt sympathy,

Brings immortal merit to the offerer. 34

Ever seek to promote the good of others ; and do evil unto none ;

For, the best riches are universal benevolence. 35

ISLAM

Be constant in prayer. And give alms. 36

He is pious who for the love of God

disburseth his wealth to his kindred,

and to the orphans and the needy and the wayfarer

and those who ask, and for ransoming. 37

Give freely for the cause of God.

And throw not yourselves into ruin with your own hands.

And do good ; for, God loveth those who do good. 38

[Saith the Lord:]

"O true believers ! Bestow alms of the good things

which ye have gained, and of that which We

have produced for you out of the earth.

"And choose not the bad thereof to give in alms

such as ye yourselves would not accept

otherwise than by connivance." 39

The good that ye shall give in alms

shall redound unto yourselves ;

and ye shall not give but as seeking the face of God.

Whatever good thing ye shall have given in alms

shall be repaid you ; and ye shall not be wronged. 40

- God loveth the beneficent
who give alms in prosperity and adversity,
who bridle their anger, and forgive men. 41
- Shall they have a share in the Kingdom
who would not bestow on their fellow-men
even the speck in a date-stone? 42
- The infidels lend one another mutual help.
Unless ye do the same, there will be
discord in the land and great corruption. 43
- Neglect not thy part in this world.
But be bounteous to others,
as God hath been bounteous to thee. 44
- Give alms for your own weal;
for, such as are saved from their own greed shall prosper. 45
- Bestow not favors
that thou mayest receive again with increase. 46

JUDAISM AND CHRISTIANITY

- If there be among you a poor man,
one of thy brethren within thy land,
thou shalt not harden thine heart,
nor shut thine hand from thy poor brother;
but thou shalt open thine hand wide unto him,
and thou shalt surely lend him sufficient
for his need in that which he wanteth. 47
- Of that wherewith the Lord thy God hath blessed thee,
thou shalt give unto him. 48
- I will not offer the Eternal my God
offerings that have cost me nothing. 49
- Blessed is he who considereth the poor.
The Lord will deliver him in time of trouble. 50
- The Lord preserveth the strangers.
He relieveth the fatherless and widow. 51
- He who despiseth his neighbor, sinneth.
But he who hath mercy on the poor—happy is he. 52
- He who hath pity upon the poor, lendeth to the Lord. 53
- Whoso stoppeth his ears at the cry of the poor—
He also shall cry, but shall not be heard. 54

The righteous man gives without stint. 55

He who hath a bountiful eye, shall be blessed. 56

If thou draw out thy soul to the hungry,
 And satisfy the afflicted soul—
 Then shall thy light rise in obscurity;
 And thy darkness be as the noonday;
 And the Lord shall guide thee continually,
 And satisfy thy soul. 57

SHINTO

Worshippers! Be full of pity and mercy
 for beggars and lepers and even for ants and crickets.
 Those whose pity and charity are wide
 will have their life extended immeasurably. 58

SIKHISM

In the minds of the generous,
 Contentment is produced in their desire to give. 59

It is only the fruit of what man giveth
 from his earnings and toil
 that shall be obtained in the next world. 60

The fool thinketh that all is his own.
 He hoardeth and hoardeth, and giveth to no one. 61

TAOISM

I prize frugality; therefore I am able to be liberal. 62

Take pity on orphans. Assist widows.
 Respect the old. Be kind to children.
 Assist those in need. And rescue those in danger. 63

Extend your help, not seeking reward.
 Give to men, not regretting afterwards.
 Those who are thus, are good. 64

ZOROASTRIANISM

He who relieves the poor, makes the Lord King. 65

Mayest thou be most beneficent,
 like the Wise One! 66

For charity thou art entreated
 by the whole of the living world.
 The Law is ever standing at thy door
 in the person of thy brethren. 67

CHAPTER 39

JUSTICE AND JUDGMENT

BUDDHISM

Hasty judgment shows no man just.
He is called just who discriminates between right and wrong.
A wise guardian of the Law judges others not hastily,
But with righteous and calm judgment. 1

He who weighs matters in the balance,
And makes his choice accordingly—
He is the real wise one. 2

CHRISTIANITY

Judge not according to the appearance.
But judge righteous judgment. 3

We are sure that the judgment of God is according to truth. 4

God shall judge the secrets of men. 5

Let not him who eateth, despise him who eateth not.
And let not him who eateth not, judge him who eateth;
for, God hath received him.

Who art thou who judgest another ! 6

Why dost thou judge thy brother ?
Or why dost thou set at nought thy brother ?
For, we shall all stand before the judgment-seat.
Every one of us shall give account of himself to God.
Let us not therefore judge one another any more.
But judge this rather : that no man put a stumbling-block
or an occasion to fall in his brother's way. 7

He who is spiritual, judgeth all things ;
yet he himself is judged of no man. 8

Give unto your servants that which is just and equal,
knowing that ye also have a Master in heaven. 9

The Lord shall judge His people. 10

So speak ye, and so do, as they who shall be judged
by the law of liberty. 11

He who hath showed no mercy
shall have judgment without mercy.
And mercy rejoiceth against judgment. 12

CONFUCIANISM

Oppress not the friendless and childless;
nor fear the high and distinguished. 13

The man of honor thinks of character;
the inferior man of his position.

The man of honor desires justice; the inferior man, favor. 14

HINDUISM

Let a man continually take pleasure in justice. 15

When goodness, wounded by iniquity,
Comes to a court of justice,
And the judge extracts not tenderly the pointed dart,
That very shaft shall pierce him to the heart. 16

Justice, being violated, destroys.
Justice, being preserved, preserves.
Therefore justice must not be violated,
Lest violated justice destroy us. 17

The only friend who follows men after death, is justice. 18

ISLAM

The day wherein ye shall return to God,
none shall have injustice done to them. 19

An upright people bid what is just. 20

Give to the orphans their property.
Substitute not worthless things of your own
for their valuable ones.

And devour not their property
after adding it to your own;
for, this is a great crime. 21

Surely God does not do injustice
to the weight of an atom.
If it is a good deed, He multiplies it,
and from Himself gives a great reward. 22

God bids you, when ye judge between men, to judge with justice.
Excellent is what He admonishes. 23

O true believers! Observe justice
when ye appear as witnesses before God.
Let not hatred towards any
induce you to do wrong. But act justly. 24

If thou undertake to judge, judge between them with equity.
God loveth those who observe justice.

25

Thrust not thou away those who at morn and even
cry to their Lord craving to behold His face.
It is not for thee in anything to judge of their motives,
nor for them in anything to judge of thee.
If thou thrust them away,
thou wilt be of the doers of wrong.

26

The words of thy Lord are perfect, in truth and justice.
There is none who can change His words.
He both heareth and knoweth.

27

[Saith the Lord:]

"Use a full measure and a just balance.
We will not test a soul beyond its ability.
And when ye give judgment, observe justice,
even though it be the affair of a kinsman."

28

Verily, God enjoineth justice
And the doing of good and gifts to kindred.
And He forbiddeth wickedness
And wrong and oppression.
He warneth you, that haply ye may be mindful.

Be faithful in the covenant of God
When ye have covenanted.
And break not your oaths
After ye have pledged them.
Verily, God hath knowledge of what ye do.

29

Judgment shall be given between them with equity.
And none shall be wronged.

30

Is not God the most just of judges?

31

JAINISM

Know, and avoid the following five typical offences
against the law of abstention:
from gross taking of things not given,
receipt of stolen property,
employment of thieves,
smuggling, false weights and measures
and dealing with adulterate wares.

32

JUDAISM AND CHRISTIANITY

[Saith the Lord:]

"Ye shall have one manner of law
as well for the stranger as for one of your own country;
for, I am the Lord your God." 33

The Lord loveth righteousness and justice. 34

How long will ye judge unjustly,
And accept the persons of the wicked?
Defend the poor and fatherless.
Do justice to the afflicted and needy.
Deliver the poor and needy.
Rid them out of the hand of the wicked. 35

The Lord cometh. He cometh to judge the earth.
He shall judge the world with righteousness,
And the people with His truth. 36

Righteousness and justice are the foundation of His throne. 37

Blessed are they who keep justice,
And he who doeth righteousness at all times. 38

The path of the just is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness;
They know not at what they stumble. 39

To do righteousness and justice
Is more acceptable to the Lord than sacrifice. 40

Execute ye judgment and righteousness.
And deliver the spoiled out of the hand of the oppressor.
And do no wrong; do no violence
to the stranger, the fatherless, the widow. 41

Saith the Lord:
"He judged the cause of the poor and needy;
Then it was well with him. Was not this to know ME?" 42

If a man be just, and do that which is lawful and right,
and hath given his bread to the hungry,
hath covered the naked with a garment,
hath executed true justice between man and man:—
he is just; he shall truly live. 43

Turn thou to God. Keep kindness and justice. 44

Let justice roll down as waters,
and righteousness as a mighty stream. 45

SIKHISM

True is the Lord, true His decision,
True the justice He meteth out as an example. 46

Practise truth, contentment and love.
The True One bestoweth true love on the true.
What pleaseth Thee, O God, is the real justice. 47

It is not by fasting and repeating prayers and the creed
That one goeth to heaven.
Just decisions should be thy prayers;
Knowledge of God, the Inscrutable One, thy creed. 48

TAOISM

He is a just man who regards all parts
from the point of view of the whole. 49

Don't use a short foot, or an unfair measure,
a light balance, or a small pint.
Don't adulterate articles of merchandise;
don't seek after fraudulent profits. 50

ZOROASTRIANISM

Through Thy wisdom, when it filled me with good purpose,
O Lord, I recognized Thee as beneficent.
At the gift of veneration, as long as I am able,
I will think of justice. 51

May the Wise Lord establish us in activity
To prosper our cattle and men through justice
Because of our familiarity with good purpose! 52

The things which long ago were decreed
Shall in eternity overcome wickedness with justice. 53

By piety a man becomes beneficent.
By thought, word, deed, conscience, he increases justice.
The Wise Lord shall give him power through good purpose.
For this good reward I pray. 54

Either with the unrighteous or with the righteous
break not a contract;
for, a contract holds with both,
with the unrighteous and with the righteous. 55

CHAPTER 40

OBEDIENCE

BUDDHISM

The follower of the Law	
Possesses true knowledge and serenity of mind.	1
Those who follow the Law well preached to them	
Will pass over the dominion of death,	
However difficult to cross.	2
Act by the laws of friendship. Live perfectly.	
And walk upright according to the Law.	
Then in the fulness of thy joy	
Thou shalt make an end of suffering.	3
Observing the Law well, produces happiness.	4
Those who with a firm mind	
Have applied themselves studiously to the commandments	
Have obtained the highest gain,	
Having merged into immortality.	5

CHRISTIANITY

If you desire to enter into life, keep the commandments.	6
Blessed are they who hear the word of God, and keep it.	7
As the Father gave me commandment, even so I do.	8
We ought to obey God, rather than men.	9
Thank God! Though you were once slaves of sin, you have become obedient from your hearts.	10
Shall we not submit to the Father of our spirits, and so live?	11
Be ye doers of the word, and not hearers only.	12
Hereby we do know that we know Him, if we keep His commandments.	13
He who doeth the will of God, abideth for ever.	14
He who keepeth His commandments, dwelleth in Him, and He in him.	15
We know that we love the children of God, when we love God and keep His commandments.	
This is the love of God: that we keep His commandments. His commandments are not grievous.	16

CONFUCIANISM

- Let every one be careful to keep His statutes,
that so we may receive the favor of Heaven. 17
- Reverently observe all the statutes. 18
- Always striving to accord with the will of Heaven,
So shall you be seeking for much happiness. 19
- Thy statutes, O Great King, I keep, I love ;
So on the realm to bring peace from above.
Night and day do not I revere Great Heaven,
That thus its favor may be given? 20
- From west to east, from south to north
There was no unsubmissive thought. 21
- It is impossible to be a superior man
without recognizing the ordinances of Heaven. 22
- They who accord with Heaven, are preserved.
And they who rebel against Heaven, perish. 23

HINDUISM

- Thine are eternal statutes, O God ; lofty and deep, Thy Glory.
Thou, O God, art the Lord King.
To him, both old and young, who keeps the Law
Thou givest happiness and energy that he may live.
Enricher, Healer of disease ! Be a good friend to us !
God ! Be happy in our heart.
The mortal man who hath delight in Thy friendship, O God—
Him doth the Mighty Sage befriend. 24
- Verily, the man who observes the Law
Which has been declared by revelation and tradition—
He obtains glory in this world
And, after death, happiness unsurpassable. 25
- [Saith the Lord:]
"Thinking on ME, thou wilt surmount
Every difficulty by MY grace.
But if from self-conceit thou wilt not listen,
Thou wilt utterly perish." 26
- By Thy grace, Never-Falling, have I gained remembrance ;
I stand secure ; my doubt is gone.
I will do Thy word. 27

ISLAM

Who has a better religion than he
who resigns his face to God, and does good? 28

Proclaim all that hath been sent down
to thee from thy Lord;
for, if thou do it not,
thou hast not proclaimed His message at all. 29

O ye faithful! Make answer to the appeal of God
when He calleth you to that which giveth you life. 30

Follow what is revealed to thee; and persevere steadfastly. 31

Perform your covenant.
Verily, the covenant shall be enquired of. 32

Believers say "We have heard; and we obey."
These are they with whom it shall be well. 33

Obey not the bidding of those who commit excess,
who act disorderly on the earth, and reform it not. 34

The heaven and the earth stand firm at His bidding.
Whatsoever is in the heavens and on the earth—
all are obedient to Him. 35

JAINISM

As a charioteer, who against his better judgment
leaves the smooth highway and gets on the rugged road,
repents when the axle breaks—
So the fool, who transgresses the Law
and embraces unrighteousness,
repents in the hour of death,
like the charioteer over the broken axle. 36

Obey, and serve, a wise and pious teacher.
Such teachers—who search for the benefit of their souls,
are firm in control, and subdue their senses—
are as heroes of faith. 37

Here in the world of men
we are men to fulfill the Law. 38

JUDAISM AND CHRISTIANITY

The Eternal your God is God indeed, a faithful God,
Who carries out His compact of kindness
to those who love Him and carry out His orders. 39

You must love the Eternal your God,
and always do your duty to Him,
obeying His injunctions. 40

Be ye very courageous to keep and to do
all that is written in the Law,
that ye turn not aside therefrom
to the right hand or to the left. 41

Be thou strong; and show thyself a man;
and keep the charge of the Lord thy God,
to walk in His ways, to keep His statutes,
His commandments, His judgments and His testimonies,
that thou mayest prosper in all that thou doest
and whithersoever thou turnest thyself. 42

Let your heart be perfect with the Lord our God,
to walk in His statutes and to keep His commandments. 43

All the paths of the Lord are mercy and truth
Unto such as keep His covenant and testimonies. 44

The mercy of the Lord is from everlasting to everlasting
To such as keep His covenant,
To those who remember His commandments to do them. 45

I will delight myself in Thy commandments,
Which I have loved. 46

I have refrained my feet from every evil way,
That I might keep Thy word. 47

I have inclined my heart to perform Thy statutes alway,
Even unto the end. 48

A fool despiseth his father's instruction.
But he who regardeth reproof, is prudent. 49

"If they will not obey," saith the Lord,
"I will utterly pluck up and destroy that nation." 50

The Most High—His kingdom is an everlasting kingdom.
And all dominions shall serve and obey Him. 51

SIKHISM

To obey God is the best of human acts. 52

Whoever obeyeth God, knoweth pleasure in his own heart.
By obeying Him, wisdom and understanding enter the mind.
By obeying Him, man suffereth not punishment. 53

By obeying Him, man departeth with honor and distinction.
 By obeying Him, man's path is not obstructed.
 By obeying Him, man attaineth the gate of salvation.
 By obeying Him, man is saved with his family. 54

If the servant who is employed in service
 Act according to his master's wishes,
 His honor is all the more. 55

The order of the Lord is pleasing to the worshiper's heart.
 He acteth as is pleasing to the Lord.
 He becometh versed in spiritual and worldly knowledge. 56

Obey the Master's order; and thou shalt meet Him. 57

The highest saint obeyeth God's order,
 And obtaineth happiness.
 He accepteth as true what pleaseth God,
 And he treasureth in his heart God's will. 58

TAOISM

Accordance with the Supreme is what is called being complete.
 And not allowing anything external to affect the will
 is what is called being perfect. 59

ZOROASTRIANISM

Each and every one who shall give obedience
 Shall attain to welfare and immortality
 By deeds of good purpose. 60

O Wise One and the Right! As Thy friend
 Lifts up his voice with worship,
 May the Creator of wisdom teach me
 His ordinance through good thought,
 That my tongue may have a pathway! 61

The Wise Lord at the last end of life
 Appoints what is better than good
 To him who is attentive to His will,
 But what is worse than evil
 To him who obeys Him not. 62

The Wise Lord through right will give
 The glories of the blessed life for all time
 To them who practise and learn the words and actions
 Of His good religion. 63

CHAPTER 41

THE GOLDEN RULE

BUDDHISM

Minister to friends and familiars in five ways:

by generosity, courtesy and benevolence,
by treating them as one treats himself,
and by being as good as his word.

1

Is there a deed thou dost wish to do?

Then bethink thee thus:

"Is this deed conducive to my own harm,
or to other's harm, or to that of both?

Then this is a bad deed, entailing suffering."

Such a deed thou surely must not do.

2

All men tremble at punishment.

All men fear death.

Remember that thou art like unto them.

And do not kill, nor cause slaughter.

All men tremble at punishment.

All men love life.

Remember that thou art like unto them.

And do not kill, nor cause slaughter.

3

CHRISTIANITY

All things whatsoever ye would that men should do to you,
do ye even so to them;

for, this is the law and the prophets.

4

Thou shalt love thy neighbor as thyself.

5

As ye would that men should do to you,

do ye also to them likewise.

6

CONFUCIANISM

He employed others as if their excellences were his own.

7

When one cultivates to the utmost

the principles of his nature,

and exercises them on the principle of reciprocity,

he is not far from the path.

What you do not like when done to yourself,

do not do to others.

8

What a man dislikes in his superiors,
 let him not display in the treatment of his inferiors.
 What he dislikes in inferiors,
 let him not display in the service of his superiors.

What he hates in those who are before him,
 let him not therewith precede those who are behind him.
 What he hates in those who are behind him,
 let him not therewith follow those who are before him.

What he hates to receive on the right,
 let him not bestow on the left.
 What he hates to receive on the left,
 let him not bestow on the right.

This is what is called
 "The principle with which,
 as with a measuring square,
 to regulate one's conduct." 9

What I do not wish others to do to me,
 that also I wish not to do to them. 10

To be able from one's own self
 to draw a parallel for the treatment of others—
 that may be called the rule of philanthropy. 11

Do not do to others what you would not like yourself. 12

Is there any one word which could be adopted
 as a life-long rule of conduct?
 Is not sympathy the word?
 Do not do to others what you would not like yourself. 13

HINDUISM

This is the sum of duty: Do naught to others
 Which, if done to thee, would cause thee pain. 14

Let no man do to another
 What would be repugnant to himself.
 This is duty in summary.
 Any other rule is according to inclination. 15

In refusing, in bestowing, in regard to pleasure and pain,
 To what is agreeable and disagreeable—
 A man obtains the proper rule by considering
 The case as like his own. 16

This is the high religion which men of wisdom applaud:
The life-breaths of other creatures are as dear to them
As those of one's own self.

17

Men gifted with intelligence and purified souls
Should always treat others as they themselves
Wish to be treated.

18

JAINISM

A religionist who is possessed of carefulness
should wander about, giving no offence to any creature.
Having mastered the Law, and got rid of carelessness,
he should treat all beings as he himself would be treated.

19

All beings hate pains; therefore one should not kill them.
Not to kill anything is the quintessence of wisdom.

Know this to be the legitimate conclusion
from the principle of the reciprocity
with regard to non-killing.

He should cease to injure living beings;
for, this has been called the liberation
which consists in peace.

20

A man should wander about treating all creatures
as he himself would be treated.

21

JUDAISM AND CHRISTIANITY

Thou shalt love thy neighbor as thyself.

22

Take heed to thyself in all thy works.
And be discreet in all thy behavior.

And what thou thyself hatest, do to no man.

23

SIKHISM

As thou deemest thyself, so deem others.

Then shalt thou become a partner in heaven.

24

TAOISM

Pity the misfortunes of others.

Rejoice in the well-being of others.

Help them who are in want.

Save men in danger.

Rejoice at the success of others.

And sympathize with their reverses,
even as though you were in their place.

25

CHAPTER 42

GOOD FOR EVIL

BUDDHISM

When men speak evil of you, thus must ye train yourselves :

“Our heart shall be unwavering.

No evil word shall we send forth.

“But we will abide compassionate of others’ welfare,

Kindly of heart, without resentment.

And that man who thus speaks, we will suffuse

With thoughts accompanied by love ; and so abide.

“And making that our standpoint,

We will suffuse the whole world

With loving thoughts, far-reaching, boundless,

Free from hate, free from ill-will ; and so abide.”

1

Worse is he who, when reviled, reviles again.

Who, when reviled, doth not revile again

A two-fold victory wins.

He seeks the good both of the other and himself ;

For, he the other’s angry mood doth understand,

And groweth calm and still.

He is a physician of both,

Since he healeth himself and the other too.

2

Whoever may be my enemy, even him I may not betray.

3

We live happily indeed, not hating those who hate us.

Among men who hate us, we dwell free from hatred.

4

Let a man overcome wrath by calmness, evil by good.

Let him subdue the miser by liberality, the liar by truth.

5

Him I call a first-class person

Who is tolerant with the intolerant,

Mild with the violent,

And free from greed among the greedy.

6

Superior men extinguish the fire of hate by friendship.

7

The man who is not hostile amongst the hostile,

Who is peaceful amongst the violent,

Not seizing upon anything amongst those who seize

Upon everything :—him I call a first-class person.

8

CHRISTIANITY

Love your enemies. Do good to them who hate you.

Bless them who curse you.

And pray for them who spitefully use you.

If ye love them who love you,

what thank have ye?

For, sinners also love those who love them.

And if ye do good to them who do good to you,

what thank have ye?

For, sinners also do even the same.

And if ye lend to them of whom ye hope to receive,

what thank have ye?

For, sinners also lend to sinners

to receive as much again.

But love ye your enemies. And do good.

And lend, hoping for nothing again.

And your reward shall be great.

And ye shall be the children of the Highest.

For, He is kind unto the unthankful and to the evil.

Be ye therefore merciful,

as your Father also is merciful.

9

Bless them who persecute you. Bless and curse not.

Render to no man evil for evil.

10

If thine enemy hunger, feed him.

If he thirst, give him drink.

Be not overcome of evil. But overcome evil with good.

11

When reviled, we bless.

When persecuted, we bear it patiently.

12

I will very gladly spend and be spent for you,

though the more abundantly I love you, the less I be loved.

13

See that none render evil for evil unto any man;

but ever follow that which is good

both among yourselves and to all men.

14

Although they now speak against you as evil-doers,

live honorable lives,

in order that they may yet witness your good conduct,

and may glorify God.

15

This is the will of God—that by doing good
we shall silence the ignorance of thoughtless men. 16

When he was reviled, reviled not again;
when he suffered, he threatened not,
but committed himself to Him Who judgeth righteously. 17

All of you should be of one mind, quick to sympathize,
kind to the brethren, tender-hearted, lowly-minded,
not requiting evil with evil or abuse with abuse,
but, on the contrary, giving a blessing in return. 18

CONFUCIANISM

Your good, and that alone, I seek,
Howe'er your anger you may wreak. 19

They who return kindness for injury
are such as have a regard for their own persons. 20

Here is a man who treats me
in a perverse and unreasonable manner.

In such case the superior man will turn round upon himself:
"I must have been wanting in propriety.
How should this have happened to me?"

He examines himself, and is especially benevolent.
He turns round upon himself,
and is especially observant of propriety.

The perversity and unreasonableness of the other,
however, are still the same.

The superior man will again turn round upon himself:
"I must have been failing to do my utmost."

He turns round upon himself, and proceeds to do his utmost. 21

HINDUISM

Wound not another, though by him provoked.
Do no one injury by thought or deed.
Utter no word to pain thy fellow-creatures. 22

Against an angry man let one not in return show anger.
Let him bless when he is cursed. 23

Honest men never injure the wicked, even if injured by them. 24

The good recollect only benefits
And not hostile acts, though done to them.
Doing what is beneficial to others, they expect no return. 25

Taking their own feelings under consideration,
Those who are good can understand the feelings of others.
They remember only the good deeds of their enemies
And not the acts of hostility. 26

One who does not act against a person
Whose anger has been excited,
Saves himself and others.
In fact he is the physician of both. 27

Bear railing words with patience.
Never meet an angry man with anger,
Nor return reviling for reviling.
Smite not him who smites thee. 28

Anger must be conquered by forgiveness.
And the wicked must be conquered by honesty.
The miser must be conquered by liberality.
And falsehood must be conquered by truth. 29

With soft words alone turn away the anger of kinsmen;
And please their hearts and minds. 30

Do not reply harshly when questioned by anybody.
Do not utter mean words. Never cherish malice.
By such means an enemy is won over. 31

By practising benevolence, one should conquer sin.
By regard for all creatures, one should gain virtue. 32

Neither with eye nor with mind nor with voice
Should one injure another.
One should not disparage another,
Nor speak ill of another.
One should not hurt any living thing.
But one should be always of kindly conduct.
Even when one is angered, one should speak pleasantly;
And when insulted, answer with a blessing. 33

One should be merciful. One should not return an injury. 34

When another speaks ill of me, I never answer.
If assailed, I always forgive the assault.
The righteous are of opinion that forgiveness and truth,
Sincerity and compassion are the foremost of all virtues. 35

Assailed with harsh words, one should not in return assail. 36

A sinful man should be forgiven as if he were righteous
By one who is insulted, struck and calumniated. 37

If cursed, I do not curse in return.
I know that self-control is the door of immortality. 38

The wise and learned man considers revilement as nectar.
Reviled, he sleeps without anxiety.
The reviler, on the other hand, meets with destruction. 39

ISLAM

Overcome evil with good. 40

Turn aside evil with that which is better. 41

Because they are steadfast, and repel evil with good,
these will be given their reward twice over. 42

Good and evil are not to be treated as the same thing.
Turn away evil by what is better.
And lo! he between whom and thyself was enmity
shall be as though he were a warm friend.
But none attain to this, save men steadfast in patience. 43

JAINISM

Desiring one's own good,
One should reject the four vices:
Namely, wrath, vanity, fraud and greed,
Which cause sin to grow.
Wrath destroys affection.
Vanity destroys politeness.
Fraud takes away friends.
And greed destroys everything.
He should subdue wrath by forgiveness.
He should conquer vanity by humbleness.
He should conquer fraud by straightforwardness.
And he should vanquish greed through contentment. 44

JUDAISM AND CHRISTIANITY

If you come across your enemy's ox or ass wandering,
you must be sure to take it back to him.
If you see the ass of a man who hates you
lying helpless under its load,
you must not leave it all to him;
you must help him to release the animal. 45

The men rose up, and took the captives,
and with the spoil clothed all among them who were naked,
and arrayed them, and shod them,
and gave them to eat and to drink, and anointed them,
and brought them to their brethren.

46

Rejoice not when thine enemy falleth.

Let not thine heart be glad when he stumbleth.
Say not: "I will do so to him as he hath done to me.
I will render to the man according to his work."

47

If thine enemy be hungry, give him bread to eat.
And if he be thirsty, give him water to drink.
And the Lord shall reward thee.

48

SIKHISM

It is the specialty of a tree

That it returneth good for evil.

He who loppeth its branches, sitteth in its shade;
And it returneth him good for evil.

It giveth fruit when clods are thrown at it.

When carved into a boat, it saveth him who carved it.
Few are the holy men who, like trees, serve God's servants.

49

The custom of the world is to return good for good;
Of the spiritual teacher, good for evil.

50

I bear love and affection to him who slandereth me.

51

If men beat thee with their fists, beat them not in return.

52

Do good for evil. Clothe not thy heart with anger.

53

TAOISM

To those who are good to me, I am good.

And to those who are not good to me, I am also good.

Thus all get to be good.

To those who are sincere with me, I am sincere.

And to those who are not sincere, I am also sincere.

Thus all get to be sincere.

54

Recompense injury with kindness.

55

They rejoice not, if men revere them.

They are not angered, if men insult them.

But only those are capable of this

who have passed into the eternal harmony of God.

56

CHAPTER 43

FORGIVENESS

BUDDHISM

Let him who is asked for his pardon, not withhold it.
He who does not forgive, is guilty of offence. 1

Let no one who observes a proper conduct, be turned away.
He who turns him away, is guilty of offence. 2

Go, friend; and come back
when you have atoned for that offence.
Then we will atone for the offence before you. 3

CHRISTIANITY

If ye forgive men their trespasses,
your Heavenly Father will also forgive you.
But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses. 4

“How oft shall my brother sin against me,
and I forgive him?
Till seven times?”

“Not until seven times, but until seventy times seven.” 5

Whenever you stand praying,
if you have a grievance against any one, forgive it,
so that your Father in heaven may also
forgive you your offences. 6

If your brother wrongs you, take it up with him;
and if he repents, forgive him. 7

Father, forgive them; for, they know not what they do. 8

Be ye kind one to another,
tender-hearted, forgiving one another,
even as God hath forgiven you. 9

I will have mercy upon their wrong-doings.
And their sins I will remember no more. 10

Judgment is merciless to him who has shown no mercy.
Mercy triumphs over judgment. 11

CONFUCIANISM

Pardon inadvertent faults, however great.
And punish purposed crimes, however small. 12

HINDUISM

- O God, Thou Sovereign widely ruling!
Release from us the sins we have committed. 13
- Dear Friend and Father, caring for the pious,
Who speedest nigh, and Who inspirest mortals!
Pardon, we pray, this sin of ours, O God—
The path which we have trodden, widely straying! 14
- Whatever sin through folly we as human beings
Have committed here, in sight of God
Make thou us sinless!
- O Lord, remit entirely our offences! 15
- If we have sinned against the man who loves us,
Have ever wronged a brother, friend or comrade,
The neighbor ever with us, or a stranger,
O Lord, remove from us the trespass!
- If we have done wrong unwittingly, or sinned of purpose,
Cast all these sins away, like loosened fetters.
And, Lord, let us be Thine own beloved! 16
- O God! Set free and draw away the sin committed,
Which we have still inherent in our persons. 17
- When we offend against Thy holy statutes,
Be gracious, God, as a kind Friend, Best of all!
May I be with the Friend Whose heart is tender! 18
- Strength might be vanquished by forgiveness,
Weakness might be vanquished by forgiveness.
There is nothing which forgiveness cannot accomplish. 19
- A wise man, whether he be strong or weak,
Even if he is in difficulty,
Should always forgive his persecutor. 20
- If there were not persons amongst mankind
Equal to the earth in forgiveness,
There would be no peace amongst them. 21
- There is nothing more conducive of happiness,
And nothing more proper for a man of power and energy,
As forgiveness in every place and at all times. 22
- Forgiveness is the strength of those
Who are endued with good qualities. 23

Great as He is, forgiveness surely belongs to Him.
We bow down to the exalted Sublime Being!

24

ISLAM

God is forgiving, merciful.
Vie in haste for pardon from your Lord
and a Paradise as vast as the heavens and the earth,
prepared for the God-fearing,
who give alms alike in prosperity and unsuccess,
and who master their anger, and forgive others.
God loveth the doers of good.

25

O Lord! Forgive us our sins, our mistakes in this our work;
And set our feet firm, and help us.

26

God hath promised unto those who believe
and do that which is right,
that they shall receive pardon and a great reward.

27

Forgive them, and pardon them;
for, God loveth the beneficent.

28

If God shall know good to be in your hearts,
He will give you good
beyond all that hath been taken from you,
and will forgive you.

29

Do thou forgive with kindly forgiveness.

30

[Saith the Lord:]

"Most surely I am most forgiving
to him who repents and believes and does good,
then continues to follow the right direction."

31

Nor happeneth to you any mishap;
but it is for your own handiwork.
And yet He forgiveth many things.

32

He who forgiveth and is reconciled
shall be rewarded by God Himself.

33

JAINISM

If a quarrel arise on account of words
that have passed between parties,
mutual forgiveness is to be asked and granted.
The elder disciple is to ask forgiveness of the younger,
and the younger of the elder.

34

JUDAISM AND CHRISTIANITY

The Lord is long-suffering and of great mercy,
forgiving iniquity and transgression. 35

Thou art a God ready to pardon,
gracious and merciful and of great kindness. 36

Thou art my God. Be gracious, O Eternal;
For, all day long I cry to Thee.
Gladden the soul of Thy servant;
For, on Thee, O Lord, I set my heart.
Lord, Thou art kind and ready to forgive,
Rich in Thy love to all who call on Thee. 37

Bless the Lord, O my soul!
And all that is within me, bless His holy name!
Bless the Lord, O my soul!
And forget not all His benefits!

Who forgiveth all thine iniquities,
Who healeth all thy diseases,
Who redeemeth thy life from destruction,
Who crowneth thee with loving-kindness and tender mercies.

He hath not dealt with us after our sins,
Nor rewarded us according to our iniquities.
For, as the heaven is high above the earth,
So great is His mercy toward them who fear Him.
As far as the east is from the west,
So far hath He removed our transgressions from us. 38

O Lord, with Thee there is forgiveness. 39

Let the wicked forsake his way,
And the unrighteous man his thoughts.
Let him return unto the Lord;
And He will have mercy upon him;
And to our God, for He will abundantly pardon. 40

[Saith the Lord:]
"I will heal their backsliding.
I will love them freely." 41

SIKHISM

God will pardon, and blend me with Himself. 42

Where there is forgiveness, there is God himself. 43

CHAPTER 44

LOVE

BUDDHISM

The whole length and breadth of the wide world
is pervaded by the radiant thoughts of a mind
all-embracing, vast and boundless,
in which dwells no hate nor ill-will.

With radiant thoughts of love, of compassion,
of sympathy and of poise
his mind pervades each of the world's four quarters
above, below, across, everywhere. 1

If villainous bandits were to carve you limb from limb,
even then be it your task to preserve your hearts unmoved,
never to allow an ill word to pass your lips,
but always to abide in compassion and goodwill
with no hate in your hearts,
enfolding the bandit in radiant thoughts of love,
and proceeding thence to enfold the whole world
in your radiant thoughts of love,
thoughts great, vast and beyond measure,
in which no hatred is, or thought of harm. 2

Grow in loving-kindness; for, as you do so,
malevolence will pass away.
Grow in compassion; for, as you do so,
vexation will pass away.
Grow in gladness over other's welfare; for, as you do so,
aversions will pass away. 3

We will develop liberation of the will through love.
We will take our stand upon it. 4

CHRISTIANITY

Thou shalt love thy neighbor as thyself. 5

"Thou shalt love the Lord thy God with all thy heart
and with all thy soul and with all thy mind."

"Thou shalt love thy neighbor as thyself."
On these two commandments hang all the Law. 6

All things work together for good to them who love God. 7

I am persuaded that neither death, nor life,
nor angels, nor principalities,
nor powers, nor things present, nor things to come,
nor height, nor depth, nor any other creature
shall be able to separate us from the love of God. 8

Let your love be without pretense. 9

Pay their dues to all: tribute, to whom tribute is due;
custom, to whom custom is due;
respect, to whom respect is due;
honor, to whom honor is due.
Owe no one anything, except to love one another.
He who loves the other, has fulfilled the Law. 10

Love is what builds up character. 11

If I speak with the tongues of men and of angels,
but have not love,
I am become sounding brass or a clanging cymbal.

And if I have the gift of prophecy,
and know all mysteries and all knowledge,
and if I have all faith so as to remove mountains,
but have not love, I am nothing.

And if I bestow all my goods to feed the poor,
and if I give my body to be burned,
but have not love, it profiteth me nothing.

Love suffereth long, and is kind. Love envieth not.
Love vaunteth not itself, is not puffed up,
doth not behave itself unseemly, seeketh not its own,
is not provoked, taketh not account of evil,

rejoiceth not in unrighteousness,
but rejoiceth with the truth,
beareth all things, believeth all things,
hopeth all things, endureth all things.

Love never faileth. But whether there be prophecies,
they shall be done away.
Whether there be tongues, they shall cease.
Whether there be knowledge, it shall be done away.

Now abideth faith, hope, love—these three.
And the greatest of these is love.

Make love your aim,
And then set your heart on the spiritual gifts. 13

Let all that ye do, be done in love. 14

Prove the sincerity of your love. 15

All the Law is fulfilled in one word, even in this:
"Thou shalt love thy neighbor as thyself." 16

The Father,
of Whom the whole family in heaven and earth is named,
grant you, according to the riches of His glory, to be
strengthened with might by His spirit in the inner man;
that ye, being rooted and grounded in love,
may be able to comprehend with all saints
what is the breadth and length and depth and height,
and to know the love which passeth knowledge,
that ye might be filled with all the fulness of God! 17

Be ye followers of God, as dear children.
And walk in love. 18

Be like-minded, having the same love,
being of one accord, of one mind. 19

May their hearts be encouraged!
May they learn the meaning of love! 20

Holy and beloved! Put on a heart of compassion,
kindness, humility, meekness, long-suffering;
forbearing one another, and forgiving each other,
if any man have a complaint against any;
even as the Lord forgave you, so also do ye.
And above all these things put on love,
which is the bond of perfectness. 21

The Lord make you to increase and abound in love
one toward another and toward all men! 22

As touching brotherly love,
ye yourselves are taught of God
to love one another.

Ye do it toward all the brethren;
but we beseech you, brethren,
that ye increase more and more. 23

May the Lord direct your hearts that you attain God's love! 24

The aim of the commandment is love
out of a pure heart, a good conscience, a sincere faith. 25

You are doing right, if you really obey the supreme law
"You must love your neighbor as yourself." 26

See that ye love one another with a pure heart fervently. 27

Honor all men. Love the brotherhood. 28

Whoso keepeth His word—
in him verily is the love of God perfected. 29

This is the message which ye heard from the beginning—
that we should love one another. 30

Let us show our love, not with words nor with our lips only,
but by deeds and sincerity. 31

Beloved! Let us love one another;
for, love is of God.

And everyone who loveth
is born of God, and knoweth God.

He who loveth not, knoweth not God; for, God is love.
Beloved! If God so loved us,
we also ought to love one another.

If we love one another, God dwelleth in us,
and His love is perfected in us.

We have known and believed
the love that God hath towards us.

God is love. And he who dwelleth in love,
dwelleth in God, and God in Him.

Herein is our love made perfect—
that we may have boldness.

Perfect love casteth out fear.

He who feareth, is not made perfect in love. 32

We love Him, because He first loved us.

If a man say "I love God"

and hateth his brother, he is a liar;

for, he who loveth not his brother whom he hath seen,
how can he love God Whom he hath not seen? 33

This commandment have we from Him:
that he who loveth God, love his brother also. 34

Keep yourselves in the love of God. 35

CONFUCIANISM

- Heaven loves the people. Heaven therefore gave its aid. 36
- Heaven made the race of men, designed
 With nature good and large,
 Functions of body, powers of mind,
 Their duties to discharge.
- All men this normal nature own,
 Its normal virtue all men crown
 With love sincere and true. 37
- The sage kings cultivated and fashioned
 the lever of righteousness.
 They made love the fundamental subject. 38
- If a ruler be not able to love men,
 he cannot possess his own person. 39
- Where there is deep and compassionate sympathy,
 we have humanity evidenced in the love of others. 40
- There are few men in the world who love,
 and at the same time know the bad qualities
 of the object of their love ;
 or who hate, and yet know the good qualities
 of the object of their hatred.
- Hence it is said in the common adage :
 "A man does not know the badness of his son." 41
- To conduct the government of a state there must be
 religious attention to business and good faith,
 economy of expenditures and love of the people. 42
- Persons without love cannot long dwell in adversity.
 They cannot long dwell in prosperity.
 The loving are at peace in love.
 The wise find profit in love. 43
- Only the virtuous are competent to love. 44
- What is love? To love mankind.
 What is wisdom? To know mankind. 45
- Can there be love
 which does not lead to strictness with its object?
 Can there be loyalty
 which does not lead to the instruction of its object? 46

Love is to mete out five things to all below heaven :
 Modesty, bounty, truth, earnestness and kindness.
 Modesty escapes insult ; bounty wins the many ;
 truth gains men's trust ; earnestness brings success ;
 kindness is the key to men's work.

47

All men have a mind
 which cannot bear to see the sufferings of others.
 If men suddenly see a child about to fall into a well,
 they will experience a feeling of alarm and distress.
 Let them have their complete development,
 and they will suffice to love
 and protect all within the four seas.

48

If a man love others,
 and no responsive attachment is shown to him,
 let him turn inwards, and examine his own benevolence.

49

HINDUISM

[Saith the Lord:]

"He reaches peace, knowing ME to be
 The enjoyer of sacrifice and fervor,
 Lord of all the world, Lover of all beings."

50

"Hear thou My supreme word: That I, desiring thy welfare,
 Will declare to thee who art beloved."

51

"I give to these constantly devout,
 Who worship with the service of love,
 That mental devotion by which they come to ME."

52

That man who, renouncing all pride, humbly attends upon
 And serves them who are venerable for age,
 Who is endued with learning, and shorn of lust,
 Who regards all creatures equally with an eye of love,
 Who is righteous in his acts, and who is shorn
 Of the desire of inflicting any kind of injury :—
 That truly respectable man is adored in this world.

53

That man who, guided by affection,
 Regards all creatures impartially,
 Considering them worthy of being cherished with loving aid,
 Who offers them consolation, gives them food,
 Who rejoices in their happiness, grieves in their sorrows,
 Has never to suffer misery in the next world.

54

A noble man should show mercy to men,
 Whether virtuous or wicked, or even deserving of death.
 There is none who does not offend. 55

ISLAM

There are amongst mankind some
 who take to themselves chiefs other than God.
 They love them as they should love God;
 while those who believe, love God more. 56

God shall love you, and forgive you your sins;
 for, God is gracious and merciful. 57

God loveth the doers of what is excellent. 58

There is a temple founded on piety.
 Therein stand thou up to pray.
 Therein are men who love to be purified:
 for, God loveth the clean. 59

My Lord is merciful and loving. 60

The God of mercy will vouchsafe love
 to those who believe and do the things that be right. 61

[Saith the Lord:]
 "I MYSELF have made thee an object of love." 62

God loveth those who act with impartiality. 63

Verily, God loveth those who,
 as though they were a solid wall,
 do battle for His cause in serried lines. 64

Utter the praise of thy Lord.
 implore His pardon;
 for, He loveth to turn in mercy. 65

JAINISM

Do noble actions, following the Law,
 Have compassion upon all creatures. 66

JUDAISM AND CHRISTIANITY

Thou shalt love thy neighbor as thyself. 67

The stranger who dwelleth with you
 shall be unto you as one born among you.
 And thou shalt love him as thyself. 68

Thou shalt love the Lord thy God with all thine heart
 and with all thy soul and with all thy might. 69

- The Lord your God loveth the stranger;
 love ye therefore the stranger;
 for, ye were strangers. 70
- Love the Lord thy God. Obey His voice.
 And cleave unto Him; for, He is thy life. 71
- Take diligent heed to love the Lord your God,
 and to walk in all His ways,
 and to keep His commandments, and to cleave unto Him,
 and to serve Him with all your heart and soul. 72
- Take good heed unto yourselves,
 that ye love the Lord your God. 73
- I will love Thee, O Lord, my strength,
 My God, in Whom I will trust! 74
- O love the Lord, all ye His saints;
 For, the Lord preserveth the faithful. 75
- Blessed be God, Who has not checked my prayer to Him
 Nor His own love to me! 76
- The Lord preserveth all them who love Him. 77
- The Lord loveth the righteous. 78
- He who covereth a transgression, seeketh love.
 But he who repeateth a matter, separateth very friends. 79
- Love is strong as death. Many waters cannot quench love.
 Neither can the floods drown it. 80
- Thus saith the Lord:
 "Yea, I have loved thee with an everlasting love.
 Therefore with loving-kindness have I drawn thee." 81

SHINTO

- [Saith the Lord:]
 "WE will surely visit the dwellings without invitation,
 if loving-kindness is there always.
 WE make loving-kindness OUR representative." 82

SIKHISM

- Happy are the hearts to whom God's love is pleasing. 83
- He who heareth, and obeyeth, and loveth God in his heart—
 He shall wash off his impurity. 84
- They who have the fear of God in their hearts
 Have also love. 85

When man hath love and devotion, and is himself lowly—
It is then he obtaineth salvation. 86

The true teacher, having taught me love,
Hath caused me to meet God. 87

O man! Entertain such love for God
As the lotus hath for the water.
Such love doth it bear it, that it bloometh
Even when dashed down by the waves.
O man! How shalt thou be delivered without love? 88

If man feel love for God every moment,
God will dwell in his heart. 89

By love and truth shalt thou meet the Truest-of-the-true. 90

The wisdom of the True One is ever new;
So is the love of His Word. 91

Make God's love thy worship;
The burning of the love of wealth, thine incense.
Look only on the one God; search for none other. 92

Salvation is obtained by bearing love to God. 93

Practise truth, contentment and love.
The True One bestoweth true love on the true.
True are the gifts which the True and Merciful One granteth. 94

Pray only for the love of the One God.
What the heart desireth, is obtained by love.
It is not obtained by intellect, or study,
Or by great cleverness. 95

The saints worship God with love.
They thirst for the truth,
And hear it with excessive love.
They who cry aloud in trouble, obtain rest
By prayer and heartily loving God. 96

He Who fashioned the vessel of the body,
And poured into it His gifts,
Will only be satisfied with man's love and service. 97

Hear me, my Lord! I have reliance on Thee.
In all things is Thy light; from it art Thou known.
But Thou art found by love. 98

O Lord! All that there is, cometh from Thee.
Thou lovest all. 99

- Without love for God there is no emancipation. 100
- Continue to love God; and you shall behold the Unseen One. 101
- By Thy love I shall be saved. 102
- As one becometh happy on meeting one's beloved,
So is my soul gladdened with God's love. 103
- God's worshippers enjoy His love.
What belongeth to God, belongeth to His worshippers.
The worshipper is distinguished
In the company of His Lord. 104
- The one God is known by him
Whose soul and body are thoroughly imbued with His love. 105
- I feel real love for God. My doubts are dispelled. 106
- As food is dear to the hungry,
As the thirsty need water,
So is God dear to this man.
- As the love between a child and its mother,
So is my soul imbued with God.
I love God. He dwelleth in my heart. 107
- Man feeleth divine love,
The error of superstition departeth from within him.
Divine knowledge is produced, intelligence awakened,
And the heart is touched, by God's love.
In such companionship, there is no death. 108
- Grasp the love of God; dismiss doubts. 109
- O man! So apply thy heart to God
That thou mayest not go elsewhere,
But obtain the Primal True One!
If thou heartily love Him, Thou shalt obtain Him. 110
- Carefully strive to know Him.
Restrain every thought which allureth the heart.
When love for God springeth up,
There is mental happiness;
And the Lord will fill thy heart. 111
- The mind will not be restrained without the love of God. 112
- Let one love the omnipresent God.
Then his heart shall be pure. 113

O mortal! Serve God as long as there is breath in thy body.
 Even though thy body perish,
 Let not perish thy love for Him. 114

Since God displayed His love for me,
 The light hath dawned, the darkness is dispelled. 115

O God, Lord of the earth, Giver of life to men!
 Remove my troubles. Make Thy servant full of love for Thee. 116

Without love no service is performed for Thee. 117

Relations with, and love of, God are alone true. 118

I wish ever to live in Thy love, O God.
 For Thee I will live. And for Thee I will die. 119

How often hath youth become dry and withered without love! 120

TAOISM

In the way of Heaven, there is no partiality of love.
 It is always on the side of the good man. 121

Great benevolence is not officiously benevolent. 122

He who is naturally in sympathy with man—
 to him all men come. 123

There is no difficulty in winning the people.
 Love them; and they will draw near. 124

Unless you are in charity with man,
 you cannot humble yourself before a fellow-creature.
 And unless you can do this honestly,
 you can never attain to original purity.
 Alas! There is no greater evil than
 not to be in charity with man. 125

He taught universal love
 and beneficence towards one's fellow men
 without contentions, without censure of others. 126

ZOROASTRIANISM

May righteousness, strong with vital vigor,
 Become incarnate in the faithful!
 May the angel of love and devotion reside
 In Thy sun-lit realms! 127

O Wise Lord, to all eternity we would be Thy beloved. 128

There is one thing that every man in this world may love.
 He may love virtue. 129

CHAPTER 45

SERVING OTHERS

BUDDHISM

Let your light so shine forth
that you, having left the world to enter
into so well-taught a doctrine and discipline,
may be respectful, affectionate, hospitable. 1

If ye wait not one upon the other,
who is there indeed who will wait upon you?
Whosoever would wait upon me, he should wait upon the sick. 2

Live on,
for the good and the happiness of the great multitudes,
out of pity for the world,
for the good and the gain and the weal of men! 3

The world is undone, quite undone, inasmuch as the heart
of the truth-finder inclines to rest quiet
and not to preach his doctrine! 4

He who strives to grasp the Teaching
Lights up the world—
As the moon from a cloud released
Lights up the night. 5

CHRISTIANITY

Let your light so shine before men
that they may see your good works
and glorify your Father Who is in heaven. 6

Whosoever will be great among you,
let him be your minister.
And whosoever will be chief among you,
let him be your servant,
even as the son of man came not to be ministered unto
but to minister, and to give his life a ransom for many. 7

This gospel of the kingdom shall be preached
in all the world for a witness unto all nations. 8

Inasmuch as ye have done it unto one
of the least of these my brethren,
ye have done it unto me. 9

Go ye into all the world,
and preach the gospel to every creature. 10

The spirit of the Lord is upon me, because
He hath anointed me to preach the gospel to the poor;
He hath sent me to heal the broken-hearted,
to preach deliverance to the captives,
recovering of sight to the blind,
to set at liberty them who are bruised. 11

When thou makest a feast, call the poor,
the maimed, the lame, the blind;
and thou shalt be blessed;
for, they cannot recompense thee. 12

When thou art converted, strengthen thy brethren. 13

For their sakes I sanctify myself,
that they also might be sanctified through the truth. 14

I long to see you
that I may impart unto you some spiritual gift
to the end ye may be established,
that I may be comforted together with you
by the mutual faith both of you and me. 15

It is good neither to eat flesh, nor to drink wine,
nor anything whereby thy brother stumbleth
or is offended or is made weak. 16

We who are strong ought to bear the infirmities of the weak,
and not to please ourselves.
Each of us should please his neighbor for his good,
so as to build him up. 17

Though I be free from all men,
yet have I made myself servant unto all. 18

I am made all things to all men,
that I might by all means save some. 19

Let no one be for ever seeking his own good;
but let each seek that of his fellow-man. 20

Brethren! Ye have been called unto liberty.
Only use not liberty for an occasion to the flesh.
But by love serve one another. 21

Bear ye one another's burdens. 22

As we have opportunity, let us do good unto all men. 23

Man must work with his hands at honest toil,
so as to have something to share
with those who are in need. 24

Let all your words be good for benefiting others
according to the need of the moment,
so that they may be a means of blessing to the hearers. 25

Do not act for selfish ends or from vanity,
but modestly treat one another as your superiors.
Do not take account of your own interests,
but of the interests of others as well. 26

I became a worker, that I might preach among you
the message of God in its fulness. 27

Let us bestow thought on one another
with a view to arousing one another
to brotherly love and right conduct. 28

Be not forgetful to entertain strangers;
for, thereby, some have entertained angels unawares. 29

Be hospitable to one another, without grudging.
Whatever the gifts which each has received,
use them for one another
as good stewards of the manifold grace of God.
Let it be with the strength which God supplies. 30

CONFUCIANISM

Let your light shine all under heaven,
even to every grassy corner of the sea-shore
and throughout the myriad regions. 31

In life we should be of use to others. 32

Guide the people by law, subdue them by punishment;
they may shun crime, but will be void of shame.
Guide them by example, subdue them by courtesy;
they will learn shame, and become good. 33

Be true to the principles of our nature
and the benevolent exercise of them to others. 34

In seeking a foothold for self,
love finds a foothold for others.
Seeking light for itself, it enlightens others also. 35

HINDUISM

Thou shouldst perform acts looking to the universal good. 36

Those self-controlled truth-seers

Attain the supreme peaceful liberation

Whose impurities are removed, whose doubts are resolved,

And who delight in the good of all beings. 37

[Saith the Lord:]

"They indeed attain unto MĒ

Who have subjugated all the senses,

Who are equally minded towards all around,

And who delight in the good of all beings." 38

He who is exceedingly good, and is endued with humility,

Does not neglect the slightest suffering of any creature. 39

Those who are really good

Always try, by performing their own duties,

To cause others to go to heaven. 40

A man seeking the well-being of others

Succeeds in acquiring good for himself.

By doing duties fraught with other people's well-being,

He attains at last to a highly agreeable end. 41

Through the performance of the duties laid down for him

Many and high will be the excellences of the man who,

Earning his livelihood during his stay in this world,

Devotes his soul to the well-being of all creatures. 42

One satisfies the debt to his fellow-men

By doing good to them. 43

This is the utmost limit of usefulness of their fellows:

That every one should sacrifice his own life,

Wealth and thought and word;

And do always what is beneficial to others. 44

ISLAM

He who shall mediate between men for a good purpose
shall be the gainer by it.

But he who shall mediate with an evil mediation
shall reap the fruit of it.

And God keepeth watch over everything. 45

Help one another in righteousness and piety. 46

Give unto the poor and the orphan and the bondman
for His sake, saying, "We feed you for God's sake only;
from you we desire no recompense nor any thanks."

Wherefore God shall deliver them,
and shall cast on them brightness of countenance and joy,
and shall reward them for their patient persevering. 47

Free the captive. In the day of famine
feed the orphan who is of kin,
or the poor man who lieth on the ground.
Whoso doth this, and is of those who believe,
and recommend perseverance and mercy unto each other :—
these shall be the companions of the right. 48

JAINISM

He who is awakened amongst men preaches. 49

A saint with right intuition, knowing the sacred lore,
who cherishes compassion for the world,
should preach, spread and praise the faith
in the east, west, south and north. 50

A man possessed of carefulness beyond doubt
will, in all circumstances, be a savior to others. 51

JUDAISM AND CHRISTIANITY

He who oppresses the poor, reproacheth his Maker.
But he who honoreth Him, hath mercy on the poor. 52

Judge righteously. Plead the cause of the poor and needy. 53

They helped every one his neighbor.
And every one said to his brother "Be of good courage!" 54

[Saith the Lord:]
"I will make you a light of the nations,
that My salvation may reach to the end of the earth." 55

Loosen all that fetters men unfairly.
Share your food with hungry men.
And take the homeless to your home.
Clothe the naked when you see them.
And never turn from any fellow-creature. 56

The Lord Eternal—He inspires me;
for, the Eternal has consecrated me,
and sent me with good news for wretched men. 57

SIKHISM

Let man show mercy to living things, And perform some works of charity.	58
Ruin not thyself with scant service.	59
He to whom the Lord is compassionate and merciful Will do the Master's work.	60
He who performeth service, is a servant of Him.	61
Serve Him Who ever and ever giveth. Serve Him by Whose service sorrow departeth, Sins are erased, and peace abideth in the heart.	62
They who serve with heartfelt love Shall be absorbed in the Lord.	63
The pleasure obtained from the service of God Is not to be found in regal state.	64
Perform God's service To obtain the dignity of eternal life.	65
He who is holy, knoweth how to serve God; And God putteth him into His treasury.	66
I shall never forsake the service of God, Even though men revile me for it.	67
Wherever I go, there is Thy service.	68

TAOISM

The holy man is always a good savior of men; for, there are no outcast people.	
He is always a good savior of things; for, there are no outcast things.	
The good man is the bad man's instructor, while the bad man is the good man's capital.	
He who does not esteem his instructor, and he who does not love his capital, although he may be prudent, is greatly disconcerted.	
This I call significant spirituality.	69
Preaching of charity and duty to one's neighbor, of loyalty and truth, of respect, of economy and of humility:— this is moral culture effected by pacificators and teachers of mankind.	70

To share one's virtue with others
is called true wisdom.

To share one's wealth with others
is reckoned meritorious.

71

He devotes himself to loyalty and truth.
He practises charity and duty towards his neighbor.
He distinguishes the relationships of man.

He is loyal to his prince above,
a reformer of the masses below.
Thus he will be of great service to the whole empire.

72

The object of loyalty is successful service.
If service is accomplished,
it matters not that no trace remain.

73

ZOROASTRIANISM

Where are right and good thought and dominion?
For instruction for the great society, O Wise One,
O Lord, help is now ours.
We will be ready to serve.

74

O Wise Lord! That keenness, that deciding satisfaction
Which Thou hast given by Thy spirit
Do Thou declare unto us, that we may know it,
That I may make all the living, believers.

75

When first I received and became wise with Thy words,
When obedience came to me with the good mind—
Verily, O Wise Lord, I believed Thee to be
The Supreme Benevolent Providence.

And though the task be difficult,
Though woe may come to me—
Thy message which Thou declarest to be the best
I shall proclaim to all mankind.

76

I desire through Right to win men who are neglected.
O Wise One, come to me; support me!

77

The will of the Lord is the law of holiness.
The riches of good thought shall be given to him
who works in this world for the Wise One,
and wields the power He gave him to relieve the poor
according to the will of the Lord.

78

CHAPTER 46

FRIENDSHIP AND BROTHERHOOD

BUDDHISM

The friend who is a helpmate,
And the friend of bright days and of dark,
And he who shows what 'tis you need,
And he who throbs for you with sympathy :—
These four the wise should know as friends. 1

They are modest, show kindness ; they abide friendly
and compassionate to all creatures, to all beings. 2

A religionist gives what is hard to give,
does what is hard to do, bears what is hard to bear.
If he have these three qualities,
he should be followed as a friend. 3

A loyal friend is the truest kinsman. 4

Act by the laws of friendship. Live perfectly. 5

He is not a friend who always eagerly suspects a breach,
And looks out for faults. 6

Cultivating an unbounded friendly mind,
Continually strenuous night and day,
One will spread infinite goodness through all regions. 7

CHRISTIANITY

If thou bring thy gift to the altar,
and there rememberest that thy brother
hath aught against thee,
leave there thy gift before the altar ;
and first be reconciled to thy brother ;
and then come, and offer thy gift. 8

Whosoever shall do the will of my Father Who is in heaven—
the same is my brother and sister and mother. 9

If thy brother shall trespass against thee,
go and show him his fault between thee and him alone.
If he shall hear thee, thou hast gained thy brother. 10

All ye are brethren. 11

God hath showed me that I should not call
any man common or unclean. 12

Be kindly affectioned one to another with brotherly love,
in honor preferring one another. 13

Rejoice with them who do rejoice.
And weep with them who weep. 14

We have our access in one spirit unto the Father;
so then ye are no more strangers and sojourners;
but ye are fellow-citizens with the saints
and of the household of God.

Ye have heard of the dispensation of that grace of God
which was given to you-ward, that the nations
are fellow-heirs, fellow-members of the body,
and fellow-partakers of the promise.

For this cause I bow my knees unto the Father,
from Whom every family in heaven and on earth is named. 15

Let brotherly love continue. 16

He who saith he is in the light, and hateth his brother,
is in the darkness even until now.

He who loveth his brother, abideth in the light;
and there is no occasion of stumbling in him. 17

We know that we have passed from death unto life,
because we love the brethren. 18

CONFUCIANISM

He comes to ruin who says
that others are not equal to himself.
He who uses only his own views, becomes smaller. 19

The scholar, when he hears what is good,
tells it to his friends.
And when he sees what is good, shows it to them.

In the view of rank and position,
he gives the precedence to them over himself.
If they encounter calamities and hardships,
he is prepared to die with them. 20

The wise man by his culture gathers his friends,
and by his friends develops his goodness of character. 21

A workman bent on good work will first sharpen his tools.
In the land that is thy home serve the best men in power,
and get thee friends who love. 22

Friendship with the upright, friendship with the sincere,
and friendship with the man of much observation:—
these three friendships are advantageous. 23

Friendship with a man is friendship with his virtue,
and does not admit of assumptions of superiority. 24

HINDUISM

O God, Lord of power and might!
Strong in Thy friendship, we have no fear. 25

Lord, be a good friend to us!
O Lord God, the mortal man
Who in Thy friendship hath delight—
Him doth the Mighty Sage befriend.
Be unto us a gracious friend! 26

Lord of friends! Thou art Thy friends' best supporter. 27

O wide-ruling Heavenly Lord! Admit us to Your friendship. 28

No friend is he who will offer nothing
To his friend and comrade who comes imploring. 29

May all beings regard me with the eye of a friend!
May I regard all beings with the eye of a friend!
With the eye of a friend do we regard one another. 30

I loose the anger from thy heart,
As 'twere the bowstring from a bow,
That we, one-minded, now may walk
Together as familiar friends.
Together let us walk as friends! 31

Give us agreement with our own!
With strangers give us unity!
In this place join us in sympathy and love!
May we agree in mind, agree in purpose!
Let us not fight against the Heavenly Spirit! 32

He excelleth who regards impartially
Lovers, friends and foes,
Strangers, neutrals, foreigners and relatives. 33

He is not a friend whose anger inspires fear,
Or who must be waited upon with fear.
But the friend is a true friend
Whom one can trust as a father.
Other kinds of friendship are merely contracted in name. 34

He is a genuine friend who, free
 From every taint of jealousy,
 Regards with constant joy and pride
 Thy fortune's ever-rising tide,
 Whose heart again within him sinks
 Whene'er of ills of thine he thinks. 35

Lamenting in times of sorrow and rejoicing in times of joy
 Are the marks of a friend. 36

Every one should be grateful;
 And every one should seek to benefit his friends. 37

Those men succeed in ascending to heaven
 Who, meeting with friends or foes,
 Behave in the same friendly way towards all. 38

All men are equal as regards their physical organism.
 All of them have souls which are equal in nature. 39

ISLAM

Mankind was but one people. 40

Hold ye fast the cord of God, all of you;
 and break not loose from it.
 Remember God's goodness towards you. He united your hearts;
 and by His favor ye became brethren. 41

The believers, men and women, are protecting friends
 one of another. 42

JAINISM

We are bidden to be fair and equal with all.
 Be merciful to living beings. 43

JUDAISM AND CHRISTIANITY

The Lord looketh from Heaven.
 He beholdeth all the sons of men.
 He fashioneth their hearts alike. 44

Seek to be friendly. Aim at that. 45

Behold, how good and how pleasant it is
 For brethren to dwell together in unity! 46

A friend loveth at all times. 47

There is a friend who sticketh closer than a brother. 48

The rich and the poor meet together.
 The Lord is the Maker of them all. 49

SHINTO

All ye men under the heaven !
 Regard heaven as your father, earth as your mother,
 and all things as your brothers and sisters.
 You will then enjoy this divine country,
 free from hate and sorrow. 50

SIKHISM

When man meeteth the Friend, he obtaineth happiness.
 O God, Thou art the Friend ; Thou art wise.
 It is Thou Who unitest men with Thee. 51

Call every one exalted. Let no one appear to thee low. 52

Regard all men as equal, since God's light
 Is contained in the heart of each. 53

He who telleth me anything of my beloved God
 Is my brother, is my friend. 54

I learned the way of finding the Unknowable,
 By Whose favor mine enemies have all become my friends. 55

I bow to the One Primal God.
 He deemeth the rich and poor alike.
 He recognizeth all people and all places. 56

He who singeth the praises of a pure God, is pure.
 My brother is he, and dear to my heart. 57

Let man, becoming God's servant, embrace His service.
 He, becoming a friend, will take care of His servant. 58

The poor man and the rich man are brothers.
 God's design cannot be set aside. 59

I am a sacrifice to that love
 By which tribe and caste and lineage are effaced. 60

If thou desire to be even as those holy men,
 Lose thy life on the way of the Friend. 61

TAOISM

With beautiful words one may sell goods.
 But in winning people one can accomplish more by kindness. 62

ZORASTRIANISM

Make to thee a Friend, Holy beyond the holy,
 And Truer than the true.
 He is holy to whom the Holy is a friend. 63

CHAPTER 47

ASSOCIATES

BUDDHISM

Two united by mutual reverence,
confidence and communion of life,
will progress, advance and reach
a high stage in this doctrine and discipline. 1

Wheresoe'er the prudent man shall take up his abode,
there let him support good and upright men of self-control. 2

Who follows mean companions, soon decays.
Who leans towards the noble, rises soon. 3

Look upon him who shows you your faults
As a revealer of treasure.
Seek his company who checks and chides you—
The sage who is wise in reproof.
It fares well, not ill, with him who seeks such company. 4

He who consorts with fools, knows lasting grief.
Grievous is the company of fools, as that of enemies.
Glad is the company of the wise, as that of kinsfolk.

Therefore do thou consort with the wise, the learned,
The noble ones, who shun not the yoke of duty.
Follow in the wake of such a one, the wise and prudent,
As the moon follows the path of the stars. 5

Hast thou found a fellow-traveller
Upright, firm, intelligent?
Leaving all thy cares behind thee,
Gladly walk with him intent. 6

If you get no friend to go with you
Who is prudent, well-living and wise,
Then go your way alone.
Better it is to journey alone.
With the foolish is no fellowship. 7

As is the friend whom one maketh,
As is the friend on whom one attendeth—
Such a one doth he himself become.
Such is the nature of association. 8

Live with wise men who are noble, with minds intent,
Meditative, ever undertaking manly deeds. 9

If a wise man secures a wise friend in concert with him,
Being firmly established in good principles,
He will live happily with him, overcoming all afflictions. 10

Let one avoid a wicked companion who teaches what is useless,
And has gone into what is wrong.
Let him not cultivate the society of one
Who is devoted to, and lost in, sensual pleasures. 11

CHRISTIANITY

Mark them who cause divisions and offences;
and avoid them. 12

Be not deceived. Evil companionships corrupt good morals. 13

Put aside lying; and speak every one truth to his neighbor;
for, we are members one of another. 14

Let no man deceive you with vain words;
be not ye partakers with them.
Have no fellowship with the unfruitful works of darkness;
but rather reprove them. 15

Shun any brother who leads an idle and disorderly life. 16

Have no share in the sins of other men. Keep yourself pure. 17

Remember them who are in bonds, as bound with them,
and them who suffer adversity. 18

CONFUCIANISM

Cultivate no intimacy with flatterers. 19

Quietly fulfill the duties of your offices,
Associating with the correct and upright. 20

He shows his fond regard for men of virtue and ability,
and yet is forbearing and kind to all. 21

While exhibiting a comprehensive love for all men,
let him ally himself with the good. 22

When the parties upon whom a man leans
are proper persons to be intimate with,
he can make them his guides and masters. 23

He who aims to be a man of complete virtue
frequents the company of men of principle,
that he may be rectified. 24

Virtue never dwells alone. It always has neighbors. 25

When I walk along with two others,
they may serve me as my teachers.
I will select their good qualities, and follow them;
their bad qualities, and avoid them. 26

The man of honor declines to associate with the man
who is personally engaged in a wrongful enterprise. 27

HINDUISM

Together walk ye. Together speak ye.
Know ye your minds together.
United be the counsel, united the assembly,
United the mind, united the thought.
United be your resolve, united your hearts,
That it may be well for you together! 28

As cloth, water, the ground and sesame seeds
Are perfumed by association with flowers,
Even so are qualities ever the product of association.

Association with fools produceth an illusion
That entangleth the mind,
As daily communication with the good and the wise
Leadeth to the practice of virtue.

They who desire emancipation should associate
With those who are wise, old, honest and pure in conduct.
Association with them is superior to study.

By association with the righteous, we shall reap religious merit,—
As we should come by sin, by waiting upon the sinful.

Association with the base impaireth the understanding,—
As indeed with the indifferent, maketh it indifferent;
While communion with the good ever exalteth it. 29

Those who themselves are not evil
Are, from not abandoning the wicked,
Smitten with a similar punishment from the contact.
Moist wood is burnt from being mixed with dry.
Therefore do not ally thyself with the wicked. 30

Do not humiliate and insult others.
Quarrel not with friends.
Abstain from companionship with those vile and low. 31

- A man becomes such as those are with whom he dwells,
 And as those whose society he loves,
 And such as he desires to become.
 Whether he associates with a good man or a bad,
 With a thief or an ascetic,
 He undergoes their influence—
 As cloth that of the dye. 32
- Like the body that is made up of different limbs and organs,
 All mortal creatures exist depending upon one another. 33
- Those men who have faith, who have mercy, who are holy,
 Who seek the company of holy men,
 And who know the distinctions between right and wrong,
 Succeed in ascending to Heaven. 34
- May I again find delight in the Boundless Almighty,
 And be associated with those who depend upon Him!
 May I bear friendship to all! 35
- ISLAM
- Incline not toward those who do wrong. 36
- O ye who believe! Carefully avoid suspicion.
 Verily, some suspicion is a sin.
 And do not play the spy, nor backbite each other. 37
- JAINISM
- A wise man should not act sinfully towards animals,
 nor cause others to act so, nor allow others to act so. 38
- Some people are foolishly attached to others,
 and are thereby deluded. 39
- To blame others is not good. 40
- JUDAISM AND CHRISTIANITY
- My companion and my familiar friend—
 We took sweet counsel together;
 We walked in the house of God with the throng. 41
- Walk in the way of good men.
 Keep to the paths of the righteous. 42
- Enter not into the path of the wicked.
 And walk not in the way of bad men. 43
- He who walketh with wise men, shall be wise.
 But a companion of fools shall be destroyed. 44

SIKHISM

- A man becometh good by association with the good. 45
- The love of God is obtained by association with the saints. 46
- The Beloved is with us. He ever associateth with the true.
God is life within all lives. He pervadeth every heart. 47
- God's wealth is earned in the company of the holy. 48
- Gratitude to God, Who treats all men as equal!
Thou art our Universal Father.
All are partners in Thee. Thou disownest none. 49
- Remove the filth of evil inclinations
By association with saints. 50
- By association with saints, pride is effaced;
Man feeleth not enmity for any one. 51
- Many millions pray for the society of the saints.
They are those who love the Supreme Being. 52
- Heaven is in the company of the saints. 53
- Blest, blest is he, and fortunate is his lot,
Who feeleth God's love by association with the saints. 54
- Love him who hath made God his Master. 55
- Associate not with the infidel; his company will be thy ruin.
Associate with the saint; he will save thee at last. 56

ZOROASTRIANISM

- Whosoever shall convert a companion to that which is good
Shall fulfill the wish and will of the Wise Lord. 57
- Do thou go with the faithful
Where piety is accompanied by justice,
Where the dominion is in the possession of good purpose,
Where the Wise Lord dwells amid abundance. 58
- I seek the companionship of good thought.
I renounce all fellowship with the wicked. 59
- May there come hither
the good powerful beneficent holy spirits of the righteous,
carrying with them the healing virtues of righteousness,
as extensive in width as the earth,
in length as the river, in height as the sun,
in order to help the virtuous, to withstand the vicious,
and to add to the honor and glory of God! 60

CHAPTER 48

HOME AND FAMILY RELATIONS

BUDDHISM

As long as I live, may I conduct myself in the home
with generosity, with a mind rid of stain and selfishness! 1

He who always greets and constantly reveres the aged—
To him will increase life, beauty, happiness, power. 2

Whosoever being rich does not support mother or father
When old and past their youth—
Let one know him as an outcast. 3

To support father and mother, to cherish wife and child,
To follow a peaceful calling: this is the greatest blessing. 4

Let the wise man avoid an unchaste life
As a heap of burning coals.

Not being able to live a life of chastity,
Let him not transgress with another man's wife. 5

Those families are like unto the worshipful
in whose house parents are honored by their children. 6

CHRISTIANITY

Honor thy father and thy mother. 7

Children, obey your parents in the Lord; for, this is right. 8

Fathers, provoke not your children to wrath;
but bring them up in the nurture and admonition of the Lord. 9

CONFUCIANISM

To set up love, it is for you to love your relations.
To set up respect, it is for you to respect your elders.
The commencement is in the family and the state.
The consummation is in all within the four seas. 10

Children and wife we love.

Union with them is sweet,
As lute's soft strain that soothes our pain.
How joyous do we meet!

For ordering of your homes,
For joy with child and wife
Consider well the truth I tell.
This is the charm of life! 11

When there is generous affection between father and son,
 harmony between brothers,
 and happy union between husband and wife,
 the family is in good condition. 12

From the loving example of one family
 a whole state may become loving;
 and from its courtesies, courteous. 13

Filial piety is the root of virtue.
 It commences with the service of parents.
 It proceeds to the service of the ruler.
 It is completed by the establishment of character.

When we have established our character,
 and thereby glorify our parents—
 this is the end of filial piety. 14

The feeling of affection grows up at the parents' knees. 15

Let young people show filial piety at home,
 respectfulness towards their elders when away from home.
 Let them be circumspect, be truthful, their love freely
 going out towards all, cultivating goodwill to men. 16

In regard to the aged, give them rest.
 In regard to friends, show them sincerity.
 In regard to the young, treat them tenderly. 17

It never has been that the virtuous neglected their parents. 18

HINDUISM

Protector of the home! Be our promoter!
 May we be ever youthful in Thy friendship!
 Be pleased in us, as in his sons a father!
 Protect our happiness in rest and labor!
 Preserve us ever more with blessings! 19

No brother hate his brother. No sister to sister be unkind.
 Unanimous, with one intent,
 Speak ye your speech in friendliness.
 Intelligent, submissive, rest united,
 Friendly and kind, bearing the yoke together.
 Serve God, gathered round Him
 Like the spokes about the chariot-nave.
 All united, may ye be kindly hearted! 20

Lo, verily, not for love of husband is a husband dear.

But, for love of the Soul, a husband is dear.

Lo, verily, not for love of wife is a wife dear.

But, for love of the Soul, a wife is dear.

Lo, verily, not for love of sons are sons dear.

But, for love of the Soul, sons are dear.

21

A youth who habitually greets,

And constantly reveres, the aged

Obtains an increase of four things:

Life, knowledge, fame, strength.

22

Even in the course of a hundred years

A son cannot repay the trouble which his parents

Have undergone for the purpose of bringing him up.

Let him constantly do what is good to his parents.

23

To be mothers, were women created; and to be fathers, men.

Religious rites, therefore, are ordained

To be performed together.

24

Let mutual fidelity continue until death.

This may be considered as the summary of

The highest law for husband and wife.

25

She is a true wife who is a good housewife.

She is a true wife whose heart is devoted to her husband.

She is a true wife who is faithful to her husband.

A man's half is his wife.

The wife is her husband's best of friends.

26

ISLAM

Lord! Grant that I and my posterity may observe prayer.

O our Lord! Forgive me and my parents and the faithful.

27

Thy Lord hath commanded that ye worship none besides Him;

and that ye show kindness unto your parents,

whether the one of them or the both of them

attain to old age with thee.

Wherefore say not unto them "Fie on you!"

Neither reproach them, but speak respectfully unto them.

And behave humbly towards them out of tender affection,

and say, "O Lord, have mercy on them both,

as they nursed me when I was little."

28

Enjoin prayer on thy family; and persevere therein. 29

[Saith the Lord:]

"We have enjoined on man to show kindness to parents." 30

He hath created wives for you, that ye may dwell with them;
and hath put love and tenderness between you. 31

[Saith the Lord:]

"Be grateful to Me and to thy parents." 32

JAINISM

Support your mother and father. 33

Mother, father, daughter-in-law, brother, wife and sons
will not be able to help me, when I suffer for my own deeds. 34

His pedigree on his mother's and on his father's side
will be of no use to him;
nothing will, but right knowledge and conduct. 35

JUDAISM AND CHRISTIANITY

Honor thy father and thy mother,
as the Lord thy God hath commanded thee. 36

[Saith the Lord:]

"Ye shall lay up MY words in your heart.
And ye shall teach them your children,
speaking of them when thou sittest in thine house,
and when thou walkest by the way,
when thou liest down, and when thou risest up." 37

Ye shall rejoice before the Lord your God—
ye, and your sons, and your daughters,
and your men-servants, and your maid-servants. 38

As for me and my house—we will serve the Lord. 39

A virtuous woman is a crown to her husband.

The heart of her husband doth safely trust in her.
She will do him good, and not evil, all the days of her life.
Her husband is known in the gates when he sitteth
Among the elders of the land.

Her children arise up, and call her blessed;

Her husband also, and he praiseth her.

Favor is deceitful, and beauty is vain;

But a woman who feareth the Lord, shall be praised. 40

The house of the righteous shall stand. 41

The just man walketh in his integrity.
His children are blessed after him. 42

Train up a child in the way he should go.
When he is old, he will not depart from it. 43

Listen to your own father; and despise not your old mother.
Make your father glad, your mother happy;
For, a good man's father will rejoice,
And a sensible son brings joy to his mother. 44

Live joyfully with the wife whom thou lovest
all the days of life. 45

SIKHISM

Comfort is easily obtained,
If woman obtain God in her home. 46

Men ruin themselves by their search abroad
while the real thing is in their homes. 47

In my house is a true song of rejoicing. 48

When I meet the saints, my soul is happy;
Night and day my hearth and home look bright. 49

Mother, father, son are all made by God.
God established all their relationships. 50

Even in one's own house and one's own family
Man may be absorbed in God. 51

The home of him who knoweth God, is ever happy. 52

The man who hath one wife is continent.
To covet another man's wife is forbidden. 53

Leave not the God Who is in thine own home. 54

ZOROASTRIANISM

Who created treasured piety, together with power?
Who made the son respectful to his father?
By these questions through Thy beneficent spirit, O Wise One,
I strive to learn to know Thee, Creator of all things. 55

May contentment, bestowing of blessings, innocence,
Gratefulness, prosperity, glory, plenty come to this house! 56

In this house may there prevail obedience, over disobedience;
Peace, over discord; charity, over stinginess;
Humility, over arrogance; truth, over falsehood;
Righteousness, over wickedness. 57

CHAPTER 49

PEACE AND WAR

BUDDHISM

A brother ought not intentionally
to destroy the life of any being. 1

Friend! Let not quarrel arise,
nor strife nor discord nor dispute. 2

Not for our life would we ever
intentionally kill a living being. 3

This is neither fit nor becoming:
that the very quarter of the heavens which ought to be
safe, secure and free from danger—
from that very quarter should arise
danger, calamity and distress;
that where one ought to expect calm,
just there one should meet a gale. 4

A truth-finder, laying aside cudgel and sword,
lives a life of innocence and mercy,
full of kindness and compassion for everything that lives.
He heals divisions, and cements friendship;
seeking peace, and ensuing it;
for, in peace is his delight, and his words
are ever the words of a peacemaker. 5

The religious person is incapable of taking life wittingly. 6

That noble disciple, thus freed from covetousness,
abides, suffusing the whole world
with heart possessed of kindness,
widespreading, grown great and boundless,
free from enmity, and peaceful. 7

Happy is peace in the church.
Happy is the devotion of those who are at peace. 8

Live, delighting in and delighted by non-injury. 9

Rise! Sit up! Learn steadfastly for the sake of peace. 10

"As I am, so are these. As these are, so am I."
Identifying himself with others,
Let him not kill, nor cause any one to kill. 11

CHRISTIANITY

- Blessed are the peacemakers;
for, they shall be called the children of God. 12
- All they who take the sword shall perish with the sword. 13
- How beautiful are the feet of them
who preach the gospel of peace! 14
- Be at peace with all men, if possible—
so far as that depends on you. 15
- Let us eagerly pursue the things that make for peace
and the upbuilding of each other. 16
- Be perfect. Be of good comfort.
Be of one mind. Live in peace.
And the God of love and peace shall be with you! 17
- Walk worthy of the vocation wherewith ye are called
with all lowliness and meekness,
with long-suffering, forbearing one another in love,
endeavoring to keep the unity of the spirit
in the bond of peace. 18
- The peace of God, which passeth all understanding,
shall keep your hearts and minds. 19
- May the Lord of peace Himself give you peace
at all times and in every way! 20
- Petitions, prayers, supplications and thanksgivings
be made in behalf of all men,
in behalf of kings and all who are in authority—
that we may lead a quiet and peaceful life
in all piety and sobriety.
This is excellent and pleasing in the sight of God,
our Savior, Who wishes all men to be saved
and to come to the knowledge of the truth. 21
- The fruit of righteousness is sown in peace
by those who make peace. 22
- He who would love life, and enjoy good days—
Let him keep his tongue from evil,
And his lips from speaking guile.
Let him shun wrong, and do right.
Let him seek peace, and make peace his aim. 23

CONFUCIANISM

- God leads men to tranquil security. 24
- Seek to be in harmony with all your neighbors.
Live in amity with your brethren.
Tranquillize and help the lower people. 25
- The Most High God looked down on earth.
His people's peace He sought. 26
- Wishing to be sincere in their thoughts,
they first extended their knowledge to the utmost.
Such extension of knowledge lay in the investigation of things.
Things being investigated, knowledge became complete.
Their knowledge being complete,
their thoughts were sincere.
Their thoughts being sincere,
their hearts were then rectified.
Their hearts being rectified,
their persons were cultivated.
Their persons being cultivated,
their families were regulated.
Their families being regulated,
their States were rightly governed.
Their States being rightly governed,
the whole empire was made tranquil and happy. 27
- The moral man is able to make the people good.
The moral man, by a life of simple truth and earnestness,
alone can help to bring peace and order in the world. 28
- You love a man; and wish him to live.
You hate him; and wish him to die. 29
- When one subdues men by force,
they do not submit to him in heart,
but because their strength is not adequate.
When one subdues men by virtue,
they are pleased in their hearts' core,
and submit sincerely. 30
- There are men who say: "I am skilful at marshalling troops!"
"I am skilful at conducting a battle!"
They are great criminals. 31

HINDUISM

O earth, peace! O atmosphere, peace! O heaven, peace!
Peace! Peace! Peace!

I appease whatever here is terrible, cruel, evil.
Peaceful, favorable—let all here be calm!

32

Without a foe for me be all the regions!
We hate thee not. May we have peace and safety!

33

Him Who is the Constant among the inconstant,
The Intelligent among the intelligences,
The One among many, Who grants desires:—
The wise who perceive Him as standing in oneself,
They, and no others, have eternal peace.

34

The One Who rules over every single source,
In Whom this whole world comes together,
The Lord, the Blessing-giver, God adorable:—
By revering Him, one goes for ever to this peace.

35

I foresee no good will come
From killing my own kindred in war.
Even though they slay me, I wish not to strike them.

How can we be happy, having slain our own kindred—
Though they, with hearts deadened with avarice,
See not the evil that will come?

36

Alas, a grievous sin have we determined to commit,
In that for greed of sovereignty and pleasure
We are prepared to slay our kin!

37

The peaceful mind soon becomes well-established in wisdom.

38

[Saith the Lord:]

“Toward all that live I am the same.

I have no foe, no favorite.

Whoe'er devoutly worship ME, they are in ME, and I in them.

Who worships ME devotedly, however sinful he may be—
He is to be accounted good, because he is of right resolve.

Soon he becomes a pious soul, and cometh to eternal peace.”

39

Where there is intelligence, there is forbearance.

Therefore follow the path of peace.

40

Act in such a way that there may be peace.

41

I will sincerely endeavor to bring about peace.

42

We are by nature merciful, reluctant to give pain to any one.

We desire your well-being as well as of others,

Even as we wish the good of ourselves. 43

Abstention from injury to all creatures

In thought, word and deed,

Kindness and gift are the permanent duties of the good. 44

All acts that are done without injuring any creature

Become serviceable to the doer both here and hereafter.

Those acts that involve injury to others, destroy faith.

And faith being destroyed, involves the destroyer in ruin. 45

Not for the sake of fruit or reward

Does he injure any creature,

Or treat any one with hostility. 46

One should abstain from all acts that are fraught

With injury or malice,

And seek to acquire a knowledge of the soul.

Whether in need of food and of the necessities of life

Or transcending such need,

One should be of virtuous disposition.

Always look upon all creatures as one's own self.

Abstain totally from inflicting any kind of injury. 47

One should never desire to extend one's own life

By taking the lives of others. 48

When one, breaking the bonds of sin,

Begins to take pleasure in righteousness,

And when one makes that highest of all gifts,

The pledge of harmlessness unto all creatures—

Then does one achieve success. 49

He alone who has wisdom, succeeds in avoiding quarrel. 50

If you seek what is agreeable both here and hereafter,

Abstain from doing what is disagreeable to all creatures. 51

The Supreme Lord became pleased by acts well-performed

And done with perfect knowledge of duties,

Acts in which there is nothing of injury to any creature. 52

Do thou assure them, and establish peace among all. 53

To indulge in the desire of slaughter, even as brutes do,

Is not the way of the righteous, following God. 54

ISLAM

Cause not disorders in the earth. 55

Let there be no compulsion in religion. 56

God will guide to paths of peace
him who shall follow after His good pleasure,
and will bring them out of the darkness to the light;
and to the straight path will He guide them. 57

[Saith the Lord:]

"WE have ordained that he who slayeth any one,
unless it be a person guilty of manslaughter
or of spreading disorders in the land,
shall be as though he had slain all mankind;
but that he who saveth a life
shall be as though he had saved all mankind alive." 58

God calleth to the abode of peace. 59

The word for them for a merciful Lord is "Peace!" 60

Whatever the subject of your disputes,
its decision doth rest with God. 61

If two bodies of the faithful are at war,
then make ye peace between them. 62

JAINISM

A religionist should cease to injure living beings;
for, this has been called the liberation
which consists in peace. 63

All beings hate pains.
Therefore one should not kill them.
This is the quintessence of wisdom—
not to kill anything.

Know this to be the legitimate conclusion
from the principle of the reciprocity
with regard to non-killing. 64

The enlightened ones that were,
and the enlightened ones that will be—
they have peace as their foundation,
even as all things have the earth for their foundation. 65

Towards your fellow-creatures be not hostile.
That is the law of him who is rich in control. 66

JUDAISM AND CHRISTIANITY

- Let there be no strife between me and thee;
for, we are brethren. 67
- We have done unto thee nothing but good,
and have sent thee away in peace. 68
- I will both lay me down in peace, and sleep;
for, Thou, Lord, only makest me dwell in safety. 69
- The meek shall inherit the earth,
And shall delight themselves in the abundance of peace. 70
- He maketh wars to cease unto the end of the earth.
He breaketh the bow, and cutteth the spear in sunder.
He burneth the chariot in the fire. 71
- Great peace have they who love Thy law. 72
- Peace be within your walls, tranquillity in your palaces!
For the sake of my brothers and my friends
I will say: "Peace be with you!" 73
- For the counsellors of peace there is joy. 74
- It is an honor for a man to keep aloof from strife.
But every fool will be quarrelling. 75
- Wisdom is better than strength.
Wisdom is better than weapons of war. 76
- The Lord will judge between the nations,
And will decide concerning many peoples.
And they shall beat their swords into plowshares
And their spears into pruning-hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war any more. 77
- Thou wilt keep him in perfect peace
Whose mind is stayed on Thee,
Because he trusteth in Thee. 78
- Lord, Thou wilt ordain peace for us;
For also, all our works hast Thou accomplished for us. 79
- The work of righteousness shall be peace;
And the effect of righteousness,
Quietness and assurance for ever. 80
- How beautiful upon the mountains are the feet of him
Who bringeth good tidings, who publisheth peace! 81

SHINTO

Let the under-heaven be free from alarms,
and all the country enjoy peace
by Thy help and protection. 82

SIKHISM

O Life of the world! Grant me peace, and save me! 83

The man who knoweth God, dwelleth in peace and rest.
The man who knoweth God, shall never perish. 84

Mine enemies have turned into friends.
The minds of the infidels have altered,
And become well-disposed towards me.
I have now obtained all comfort,
And peace hath come over me,
Since I have known God.
I have now entered happiness and rest.
I have no fear myself;
And I inspire no fear in others. 85

The Supreme God, the Lord of religions,
Never ordained tyranny. 86

Thou takest life, and deemest it religious!
Tell me, my brother, what thou callest irreligious? 87

To use force is tyranny, though thou call it lawful. 88

TAOISM

He who serves a ruler of men in harmony with the Supreme
will not subdue the empire by force of arms. 89

Disastrous years inevitably follow in the wake of great armies. 90

Arms, however excellent, are unblest implements,
detestable to all beings.
Therefore he who possesses the Supreme, does not abide them. 91

Peace and quietude are esteemed by the wise man;
and even when victorious, he does not rejoice.
The killing of men fills multitudes with sorrow.
We lament with tears because of it. 92

The whole world will flock to him
who holds the mighty form of the Supreme.
They will come and receive no hurt,
but find rest, peace and tranquillity. 93

The tender and yielding conquer the rigid and strong.
To compel by show of force, is no gain to a nation. 94

The good commander is not imperious.
The good fighter is not wrathful.
The greatest conqueror does not wage war.
The best master governs by condescension.

This is the virtue of not contending.
This is the virtue of persuasion.
This is the imitation of Heaven.
And this was the highest aim of the ancients. 95

If men revere them, they rejoice not.
If men insult them, they are not angered.
But only those are capable of this
who have passed into eternal harmony of God. 96

Surely you would not make a bower into a battlefield,
nor a shrine of prayer into a scene of warfare.
Have nothing within which is obstructive of virtue.
Seek not to vanquish others in cunning, in plotting, in war.
If I slay a whole nation and annex the territory
in order to find nourishment, wherein does the victory lie? 97

By the warmth of affection they sought the harmony of joy,
and to blend together all within the four seas.
And their wish was to plant this everywhere
as the chief thing to be pursued.

They endured insult without feeling it a disgrace.
They sought to save the people from fighting.
To save their age from war, they forbade aggression,
and sought to hush the weapons of strife.

In this way they went everywhere,
counselling the high and instructing the low.
Though the world might not receive them,
they only insisted on their object the more strongly. 98

ZOROASTRIANISM

How is it that a mortal can wish for another mortal
the annihilation of his body or of his soul,
or death for his children or for his cattle,
if he has sense enough to know that he himself is mortal? 99

CHAPTER 50

SUMMARY DUTIES

BUDDHISM

So long as the brethren shall be full of faith,
modest in heart, afraid of wrong-doing,
full of learning, strong in energy,
active in mind, and full of wisdom,
—so long may the brethren be expected
not to decline, but to prosper. 1

Thus spake the Great King of Glory:
“Ye shall slay no living thing.
Ye shall not take that which has not been given.
Ye shall not act wrongly touching the bodily desires.
Ye shall speak no lie.
Ye shall drink no maddening drink.” 2

The giving hand, the kindly speech, the life of service,
impartiality to one as to another:—
these be the things that make the world go round. 3

Growth in faith, growth in virtue, growth in insight:—
these are the three attainments. 4

Be ye strenuous and eager. And by faith, by virtue,
By energy, by meditation, by discernment of the Law
You will overcome this great pain,
Perfect in knowledge and in behavior. 5

Not to commit any sin, to do good, to purify one's mind:
That is the teaching of all the awakened. 6

Speak the truth, nor vexéd be.
Give, however scantily. 7

To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed:—
This is the greatest blessing.

To abhor and cease from sin,
Abstinence from strong drink,
Not to be weary in well-doing:—
This is the greatest blessing. 8

Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons:—
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons:—
This is the greatest blessing.

The mind that shaketh not
Beneath the stroke of life's changes,
Without grief or passion, and secure:—
This is the greatest blessing.

On every side are invincible
They who do acts like these,
On every side they walk in safety:—
This is the greatest blessing.

9

CHRISTIANITY

If thou wilt enter into life, keep the commandments:
Thou shalt do no murder.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Honor thy father and thy mother.
Thou shalt love thy neighbor as thyself.

10

"Thou shalt love the Lord thy God with all thy heart
and with all thy soul and with all thy mind."
This is the first and great commandment.

And the second is like unto it:
"Thou shalt love thy neighbor as thyself."
On these two commandments hang
all the Law and the Prophets.

11

Thou shalt not commit adultery. Thou shalt not kill.
Thou shalt not steal. Thou shalt not bear false witness.
Thou shalt not covet.

Thou shalt love thy neighbor as thyself.
Love worketh no ill to his neighbor.
Therefore love is the fulfilling of the Law.

12

Be not deceived. Neither fornicators, nor idolaters,
 nor adulterers, nor effeminate,
 nor abusers of themselves with men, nor thieves,
 nor covetous, nor drunkards, nor revilers,
 nor extortioners, shall inherit the kingdom of God. 13

The works of the flesh are manifest, which are these:
 adultery, fornication, uncleanness, lasciviousness,
 idolatry, witchcraft, hatred, variance, emulations, wrath,
 strife, seditions, heresies, envyings, murders,
 drunkenness, revellings and such like. 14

The fruit of the spirit is love, joy, peace, long-suffering,
 gentleness, goodness, faith, meekness, temperance. 15

Treat the members of your earthly bodies as dead to
 unchastity, impurity, passion, evil desire, avarice.
 Vile talk must not be in your mouths.
 Do not lie to one another.

You have stripped off the old self with its practices,
 and have clothed yourself with the new self
 which is being renewed into knowledge
 in the image of its Creator. 16

Adding all earnestness along with your faith,
 manifest also a noble character;
 along with a noble character, knowledge;
 along with knowledge, self-control;
 along with self-control, power of endurance;
 along with power of endurance, godliness;
 along with godliness, brotherly affection;
 and along with brotherly affection, love. 17

Speak the things which befit the sound doctrine:
 that aged men be temperate, grave, sober-minded,
 sound in faith, in love, in patience;
 that aged women likewise be reverent in demeanor,
 not slanderers, nor enslaved to much wine,
 teachers of that which is good;
 that they may train the young women to love their husbands,
 to love their children, to be sober-minded,
 chaste, workers at home, kind. 18

CONFUCIANISM

The straightforward shall yet be mild; the gentle, dignified;
the strong, not tyrannical; the impetuous, not arrogant. 19

Do not fail to observe the laws and ordinances.

Do not find your enjoyment in idleness.

Do not go to excess in pleasure.

Put away evil without hesitation.

Do not carry out plans of the wisdom
of which you have doubts.

Study that all your purposes may be with the light of reason.

Do not go against what is right
to get the praise of the people.

Attend to these things without idleness or omission. 20

A man should be tolerant, yet stern; mild, yet firm;
complacent, yet reverential;

incisive, yet considerate; docile, yet daring;
straightforward, yet meek;

magnanimous, yet discerning; resolute, yet sincere;
courageous, yet just. 21

The way of the superior man is threefold:

virtuous, he is free from anxieties;

wise, he is free from perplexities;

bold, he is free from fear. 22

HINDUISM

This same thing does the Divine Voice repeat:

"Control yourselves! Give! Be compassionate!"

One should practise this same triad:

self-control, giving, compassion. 23

Speak the truth. Practise virtue.

Neglect not study, welfare, prosperity.

Revere mother, father, teacher, guest.

Cherish those activities which are irreproachable.

Give with faith, plenty, modesty, sympathy. 24

Non-injury, truth, non-stealing, control of the senses:—

This is comprehensive law. 25

Carefully seek righteousness, truth, the good of others,
Justice, compassion for all creatures, sincerity, honesty. 26

They to whom good conduct is always dear,
 They who practise self-restraint,
 They who have truth for their refuge, they who have mercy,
 They who are always ready to work for others,
 They who are universal benefactors,
 They who are endued with great courage,
 They who follow all the duties sanctioned by the scriptures,
 They who are devoted to the well-being of all,
 They who give all, and sacrifice their very lives for others
 Are considered as good and virtuous.

27

Winning the grace of God is the crown
 and consummation of religious duties.

28

Truthfulness, mercy, purification, forgiveness,
 Discrimination between propriety and impropriety,
 Control over the mind, subjugation of the senses,
 Harmlessness, charity, simplicity, contentment,

Total refrainment from vile deeds, introspection,
 Inspection of the fruitless actions of men,
 An equitable distribution of eatables and other things,
 Identification of other men with one's own self,

Remembrance of Him Who is the refuge of the illustrious ones,
 Service unto Him, His adoration,
 Offering of salutations unto Him, friendship towards Him,
 And dedication of one's own self unto Him:—

These have been asserted to be the greatest of virtues,
 The common property of all human beings.
 The religion that beareth all these features
 Can afford solace unto every soul.

29

The Lord said:
 "He is the foremost of the pious, who is kind, harmless,
 Forgiving towards all creatures, whose strength is truth,
 Who is sinless, impartial, does good unto all,
 Who is self-controlled, tender-hearted, of pious conduct,
 Observant of his own duties, who seeks refuge with ME only,
 Is thoughtful, careful, never agitated, patient,
 Not deceitful, compassionate, perfectly learned—
 He who adores ME only."

30

God is most pleased with him who does good to others;
 Who never utters abuse, calumny or untruth;
 Who never covets another's wife or another's wealth;
 Who bears ill-will towards none;
 Who is always desirous of the welfare of all creatures. 31

Kindness towards all creatures, patience,
 Humility, truth, purity, contentment,
 Decorum of manners, gentleness of speech, friendliness,
 Freedom from envy, avarice and the habit of vilifying:
 These constitute the duties of every condition of life. 32

A considerate man will always cultivate
 In act, thought and speech
 That which is good for living beings. 33

ISLAM

Verily, those who believe, and do good works,
 and are steadfast in prayer, and give alms:—
 for them is their reward with their Lord. 34

God regardeth His servants, the patient, the truthful, the lowly,
 the charitable, and they who seek pardon. 35

Serve God. Be good to parents, the near of kin, the orphans,
 the needy, the neighbor of your kin, the alien neighbor,
 and the companion in a journey, and the wayfarer.

Surely God does not love him who is proud, boastful,
 those who are niggardly, and bid people to be niggardly,
 and hide what God has given them out of His grace. 36

[Saith the Lord:]

"Bear thou good tidings to those who humble them,
 whose hearts thrill with awe when mention is made of God,
 and to those who remain steadfast under all that befall them,
 and give alms of that with which WE have supplied them." 37

All that you receive, is but for enjoyment in this life.
 But better and more enduring is a portion with God
 for those who believe, and put their trust in their Lord,
 and who avoid the heinous things of crime and filthiness,
 and when they are angered, forgive,
 and who hearken to their Lord, and observe prayer,
 and whose affairs are guided by mutual counsel. 38

JAINISM

If he is always humble, steady, free from deceit;
 if he abuses nobody; does not persevere in his wrath;
 if, not proud of his learning, he listens to friendly advice;
 if he does not find fault with others, is not angry;
 if he speaks well even of a bad friend behind his back;
 if he abstains from quarrels and rows;
 if he is enlightened, polite, decent and quiet:—
 then he is called well-behaved.

39

By knowledge one knows things.

By faith one believes in them.

By conduct one gets freedom.

And by austerities one reaches purity.

40

A sage always vanquishes his passions.

Possessing perfect wisdom, he correctly expounds the Law.

He never neglects even the smallest duty.

He is neither angry nor proud.

41

Master of his senses and avoiding wrong,

one should do no harm to anybody,

neither by thoughts nor words nor acts.

42

JUDAISM AND CHRISTIANITY

God spake all these words:

"Thou shalt have no other gods before ME.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work.

Honor thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet."

43

What doth the Lord thy God require of thee

but to fear the Lord thy God,

to walk in all His ways, and to love Him,

and to serve the Lord thy God with all thy heart

and with all thy soul?

44

Hear the word of the Lord:

"Wash you. Make you clean. Put away the evil
Of your doings from before MINE eyes.

Cease to do evil. Learn to do well.

Seek justice. Relieve the oppressed.

Judge the fatherless. Plead for the widow."

45

Execute true justice, and show kindness and mercy,
every man to his brother.

And defraud not the widow, or the fatherless,
the stranger or the poor.

And imagine not evil in your heart
one against the other.

46

SHINTO

Attend strictly to the commands of your parents
and the instructions of your teachers.

Serve your chief with diligence; be upright of heart;
eschew falsehood; and be diligent in study;

that you may conform to the wishes of the Heavenly Spirit. 47

SHINTOISM

Recognize him as holy in whom are to be found
friendship, sympathy, pleasure at the welfare of others,
and dislike of evil company.

The intentions of holy men are pure.

They are pleased on hearing the praises of others.

They honor those who can impart to them
learning and good counsel.

As there is a periodical craving for food,
so they feel a craving for the word
of the religious teacher and for divine knowledge.

They love their wives, and renounce other women.

They avoid subjects from which quarrels may arise.

They serve those who are superior to themselves
in intelligence or devotion.

Even if strong, they are not arrogant,
and trample not on others.

They abandon the society of the evil,
and associate only with the holy.

48

TAOISM

I prize compassion, frugality, modesty; therefore I am able
to be fearless, liberal, a leader of men.

49

The right way leads forward; the wrong way, backward.

Do not proceed on an evil path.

Do not sin in secret. Accumulate virtue. Increase merit.

Turn toward all creatures with a compassionate heart.

Be faithful, filial, friendly and brotherly.

First rectify thyself; and then convert others.

Take pity on orphans. Assist widows.

Respect the old. Be kind to children.

Even the multifarious insects, herbs and trees
should not be injured.

Be grieved at the misfortune of others;
and rejoice at their good luck.

Assist those in need;
and rescue those in danger.

Regard your neighbor's gain as your own gain;
and regard your neighbor's loss as your own loss.

Do not call attention to the faults of others;
nor boast of your own excellence.

Stay evil; and promote goodness.
Renounce much; accept little.

Show endurance in humiliation; and bear no grudge.

Extend your help without seeking reward.

Give to others; and do not regret,
or begrudge your liberality.

Those who are thus are good; people honor them.

Heaven's reason gives them grace.

Blessings and abundance follow them.

Whatever they undertake will surely succeed.

50

ZOROASTRIANISM

Keep feet, hands and understanding ready

for the performance of good works

according to the law and the commandment,

for the avoidance of unlawful, forbidden, wicked works.

Accomplish here good deeds. Afford help to the helpless.

51

Part IV

A PROGRAM OF JOINT WORSHIP

CHAPTER 51

A PROGRAM OF JOINT WORSHIP

I. *Let us together* COME TO WORSHIP.

[*Leader*]

From whence come wars and fightings among you?
Come they not hence—even of your lusts?

Ye lust, and have not.

Ye kill, and desire to have, and cannot obtain.

Ye fight, and war. Yet ye have not!

Submit yourselves therefore to God.

Draw nigh to God. And He will draw nigh to you.

Cleanse your hands. And purify your hearts.

Humble yourselves in the sight of the Lord.

And He shall lift you up!

1

[*Congregation*]

We worship the Wise Lord, the Holy,

The Greatest, Most Beneficent, Creator of good creatures,

The One Who causes advance.

2

[*Leader*]

The Over-lord, on Whom the worlds do rest

In the midst of confusion,

The Creator of all, of manifold forms,

The One Embracer of the Universe:—

By knowing Him as kindly,

One attains peace for ever.

3

[*Congregation*]

O Wise Lord, Most Bounteous Spirit, we would approach You.

As the Most Friendly, give us zeal.

Approach to aid us in this our greatest undertaking

Among the efforts of our zeal.

4

[*Leader*]

The Lord of prayer has brought you together here.

May your minds and purposes be united!

The Gracious Lord has brought you together.

Let there be union of your minds, of your hearts!

5

[*Congregation*]

One following one system, should not hate another
who followeth a different one. 6

[*Leader*]

Verily, the true believers are brethren.
Wherefore reconcile your brethren. 7

[*Congregation*]

Righteous men are generally distressed
By the distresses of mankind.
That, verily, is the supreme worship of the Person
Who is the Universal Spirit. 8

[*Leader*]

Wherever ye be, hasten emulously after good.
One day God will bring you all together. 9

[*Congregation*]

Have we not all one Father? Hath not one God created us?
Why do we deal treacherously every man against his brother? 10

[*Leader*]

Violence must be put down.
Against cruelty make a stand. 11

[*Congregation*]

They who expel evil from their hearts
Shall regard the whole world as their friends. 12

[*Leader*]

Regard all men as equal,
Since God's light is contained in the heart of each. 13

[*Congregation*]

The kingdom of God is not food and drink,
but righteousness and peace and joy in the Holy Spirit.
Therefore let us seek for what makes for peace
and our mutual upbuilding. 14

[*Leader*]

Listen to God speaking,
Speaking surely words of peace to His people,
To devout men whose hearts turn to Himself.
Soon shall His worshippers see His aid,
Till His great presence dwells within our land. 15

II. *Let us each in silence* HEAR GOD SPEAK.

Thou whom I have taken from the ends of the earth—

Thou art My servant. I have chosen thee.

Fear thou not; for, I am with thee.

Be not dismayed; for, I am thy God.

I will strengthen thee. Yea, I will help thee.

And thou shalt rejoice in the Lord. 16

Come to ME with pure bodies and pure hearts. 17

O just one! Inquire of ME. Who am the Creator,

the Most Munificent, the Wisest,

and the Readiest Replier to questions;

so will it be better for thee,

so wilt thou be more beneficent. 18

Those who do not abandon mercy

will not be abandoned by ME. 19

In this place will I give peace. 20

He attaineth to peace who knoweth ME

As the Mighty Lord of every realm,

The Friend of all. 21

III. *Let us together* ADORE THE UNIVERSAL BENEFICENT GOD.

[Leader]

God! There is no God but He, the Living, the Eternal!

Slumber seizeth Him not, nor sleep.

His is whatsoever is in the heavens,

and whatsoever is in the earth.

He knoweth what hath been before

and what shall be after.

His throne reacheth over the heavens and the earth.

And the upholding of both burdeneth Him not.

He is the High, the Great! 22

[Congregation]

O Wise Lord! Whatever Thou hast thought,

Whatever Thou hast uttered, whatever Thou hast created,

Whatever Thou hast done:—all has been good.

So, O Wise Lord! We offer and dedicate to Thee.

We worship Thee. We offer our homage to Thee.

We render our thanks to Thee. 23

[*Leader*]

As the Wise Lord, the Most Profitable, Victorious,
 The Furtherer of the world, has created the prayers—
 May they come to light to us as strength, as victory,
 As health, as remedy, as advancement, as enlargement,
 As help, as defence, as wise, as very pure,
 For the protection of the purity in the world.

24

[*Congregation*]

O Thou Eternal, our God, save us;
 Gather us out of the nations,
 That we may give thanks to Thy sacred name
 And triumph in Thy deeds of praise!

25

[*Leader*]

Praise be to God, Lord of the worlds,
 the Compassionate, the Merciful,
 King on the day of reckoning!
 Thee only do we worship.
 And to Thee do we cry for help.
 Guide Thou us on the straight path!

26

[*Congregation*]

All the earth shall worship Thee,
 And shall sing unto Thee.

27

[*Leader*]

Be Thou our guardian. Show Thyself our kinsman,
 As Friend, as Sire, Most Fatherly of fathers.
 Giving the suppliant vital strength and freedom,
 Be helping Friend of those who seek Thy friendship!

28

[*Congregation*]

The wish of my soul and body is
 That in me there may spring up
 The pleasures of love, affection and desire for God,
 That I may have the happiness of beholding Him!

29

[*Leader*]

Verily, God is my Lord and your Lord.
 Adore Him then. This is the right way.
 The Supreme Ruler is no man's heritage.
 He belongeth to him who loveth Him.

30

31

[*Congregation*]

O God, be our nearest Friend!

Be Thou a kind Deliverer and a gracious Friend!

To Thee then, O Most Bright, O Radiant God,

We come with prayer for happiness for our friends! 32

[*Leader*]

Lord of the East and of the West!

There is no God but He.

Take Him for thy Protector. 33

[*Congregation*]

Thou, O Lord, art in the midst of us.

And we are called by Thy name. 34

[*Leader*]

High mysterious Heaven hath fullest power to heal and bind! 35

[*All Together*]

Great and marvelous are Thy works, Lord God Almighty!

Just and true are Thy ways, Thou King of saints!

All nations shall come and worship before Thee! 36

IV. *Let us each in silence* HEAR GOD SPEAK.

I am the Father of this universe, the Creator,

That-which-is-to-be-known, and That-which-purifies,

The Way, the Sustainer, the Lord, the Witness,

The Dwelling, the Refuge, the Friend, the Origin,

The Resting-place, the Treasure-house. 37

I am the Wise Lord. I am the Giver of good.

I created this abode, beautiful, brilliant, admirable. 38

Thou oughtest to work from regard to the masses of mankind. 39

Here is My servant whom I uphold,

My chosen one, My heart's delight.

I have endowed him with My spirit

To carry true religion to the nations.

Loyally shall he set forth true religion.

He shall not be broken nor grow dim,

Till he has settled true religion upon earth,

Till far lands long for instruction from him. 40

Every knee shall bow to ME.

And every tongue shall confess to God. 41

V. *Let us together* VENERATE THE IDEAL GOOD MAN.

[Leader]

Heaven is long-enduring. And earth continues long.

The reason why heaven and earth are able
thus to endure and continue long, is because
they do not live of, or for, themselves.

This is how they are able to continue and endure.

42

[Congregation]

Therefore the sage puts his own person last ;

and yet it is found in the foremost place.

He treats his own person as if it were foreign to him ;

and yet that person is preserved.

Is it not because he has no personal and private ends,
that therefore such ends are realized !

43

[Leader]

The man of perfect virtue,

wishing to be established himself,

seeks also to establish others ;

wishing to be enlarged himself,

seeks also to enlarge others.

44

[Congregation]

To those who are good to me, I am good.

And to those who are not good to me, I am also good.

Thus all get to be good.

To those who are sincere with me, I am sincere.

And to those who are not sincere, I am also sincere.

Thus all get to be sincere.

45

[Leader]

The holy man hoards not.

The more he does for others,

the more he owns himself.

The more he gives to others,

the more will he himself

lay up an abundance.

46

[Congregation]

One should not kill, nor cause others to kill,

nor consent to the killing of others.

47

[*Leader*]

Even as a mother, as long as she doth live,
watches over her child, her only child—
even so should one practise an all-embracing mind
unto all beings.

Let a man practise a boundless goodwill
for all the world above, below, across,
in every way goodwill unhampered
without ill-feeling or enmity.

48

[*Congregation*]

He lives as a binder together of those who are divided,
an encourager of those who are friends,
a peacemaker, a lover of peace, impassioned for peace,
a speaker of words that make for peace.

49

[*Leader*]

Victory, victory to thee, gladdener of the world!
With undisturbed knowledge, intuition and good conduct,
Conquering all obstacles, live in perfection.

Be not afraid of hardships and calamities.

Patiently bear dangers and fears.

50

Be without fear; but grant safety to others also.

51

[*Congregation*]

In its simple elements
the way of the superior man
may be found in the intercourse
of common men and women.
But in its utmost reaches
it shines brightly through heaven and earth.

52

[*Leader*]

Administer genuine justice.

Practise kindness and compassion towards each other.

Oppress not the widow, the orphan, the foreigner, the poor.

And never plot evil in your hearts against each other.

53

[*All Together*]

What doth the Lord require of thee,
but to do justly, and to love mercy,
and to walk humbly with thy God!

54

VI. *Let us together* CONFESS AND REPENT OF OUR SINS.[*Leader*]

By confession, by repentance, by austerity

A sinner is freed from guilt.

In proportion as a man who has done wrong confesses it

Even so far is he freed from guilt.

In proportion as his heart loathes his evil deed,

Even so far is his body freed from that guilt.

But he is purified only by ceasing to sin,

And thinking, "I will do so no more."

55

[*Congregation*]

Let us search and try our ways,

and turn again to the Lord.

Let us lift up our heart with our hands

unto God in the heavens.

56

Repent, and turn to God.

And do works meet for repentance.

57

[*Congregation*]

O set us free from misdeeds of our fathers,

From those too we ourselves have perpetrated!

58

[*Leader*]

For those who do evil in ignorance

and afterward repent and amend

thy Lord is indeed forgiving, merciful.

59

[*Congregation*]

O Lord! Pardon me and my brother,

and let us enter into Thy mercy;

for, Thou art the most merciful of the merciful!

60

[*Leader*]

Return ye now every man from his evil way,

and amend your doings.

61

[*Congregation*]

Mercifully grant that lust, avarice, wrath,

Worldly love and pride may depart!

62

[*Leader*]

O Wise Lord! As Thou hast thought and spoken,
as Thou hast determined and done, what is good—
therefore to Thee do we ascribe our praises and worship;
therefore to Thee, O Lord, would we direct our prayers
with confessions of our sin.

63

[*Congregation*]

Whatever rude word I have spoken,
Thinking of Thee as a friend,
And hailing Thee as comrade in ignorance of Thy majesty
Through heedlessness or affection;

Whatever deed of unkindness for the sake of mirth
Has been done to Thee,
Whether alone or in sight of men:—for these
I crave mercy of Thee, O Never-Falling, Immeasurable!

64

[*Leader*]

The time has now come. God's reign is near.
Repent. And believe in the gospel.

65

[*Congregation*]

We looked for peace, and there is no good,
for the time of healing, and behold trouble!
O Lord, we acknowledge our wickedness
and the iniquity of our fathers;
for, we have sinned against Thee.

66

[*Leader*]

He who covers up his sins, shall never prosper.
He who confesses and forsakes them, is forgiven.

67

[*All Together*]

Thou art the Father of this world, moving and unmoving,
And its worshipful and most reverend Teacher.
There is no peer to Thee, O Being of power beyond likeness!
I crave grace of Thee, the adorable Lord!

As father with son, as comrade with comrade,
As lover with beloved
Mayst Thou bear with me, O God!
Be gracious, O Lord, Home of the universe!

68

VII. *Let us each in silence* HEAR GOD SPEAK.

Most surely I am most forgiving
 to him who repents,
 and believes, and does good,
 then continues to follow the right direction. 69

I will bless thee with the fair blessing,
 the friendly blessing of the righteous,
 that makes the empty swell to fullness
 and the full to overflowing,
 that comes to help him who was sickening,
 and makes the sick man sound again. 70

I have made every land dear to its people,
 even though it had no charms whatever in it.
 There are still other lands beautiful and deep,
 longing and asking for the good and bright. 71

This is the utmost limit of usefulness to their fellows:
 that every one should sacrifice his own life,
 wealth and thought and word,
 and do always what is beneficial to others. 72

VIII. *Let us together* RE-DEDICATE OURSELVES TO GOD AND TO FELLOW-MEN.

[*Leader*]

Know God, and serve Him
 with a perfect heart and with a willing mind.
 The Lord searcheth all hearts,
 and understandeth all the imaginations of the thoughts.
 If thou seek Him, He will be found of thee. 73

[*Congregation*]

We present, and make known as our offering,
 All our landed riches and our persons,
 Our forms and forces, our consciousness,
 Our soul and spirit. 74

[*Leader*]

Create for the Great King of Glory
 a palace which shall be called "Righteousness." 75

[*Congregation*]

I would create for thee, O King, a mansion—
 a palace which shall be called "Righteousness." 76

[*Leader*]

Seek to be in harmony with all your neighbors.

Live in amity with your brethren.

Tranquillize and help the lower people.

77

[*Congregation*]

Happy is the kindliness of those in concord;

For, he who is delighted by concord

And who abideth in the Law, falleth not from security.

78

[*Leader*]

Be ye all like-minded, compassionate, loving as brethren,

tender-hearted, humble-minded,

not rendering evil for evil, or reviling for reviling,

but contrariwise blessing.

79

[*Congregation*]

O Wise Lord! With sacrifice and offering

May we lift ourselves up holy and true, and be Thine!

80

[*Leader*]

Follow after peace with all men and holiness,

without which no one shall see the Lord.

81

[*Congregation*]

The peacemakers, who sow in peace, reap righteousness.

82

[*Leader*]

Be fully equipped. Take courage.

Be of one mind. Live in peace.

Then the God of love and peace will be with you.

83

[*Congregation*]

I take refuge with my Lord and your Lord.

84

[*Leader*]

Go ye, O brethren, for the gain of the many,
for the welfare of the many, out of compassion for the world,
for the good, for the gain, and for the welfare of men.

Preach, O brethren, the doctrine glorious.

Proclaim a life of holiness consummate, perfect, pure.

85

[*Congregation*]

Speak Thou unto us that we may know

What joy Thou wilt give through Thy spirit

In order that I may convert all living men.

86

[Leader]

Propagate the religion which is a blessing
to all creatures in the world. 87

[Congregation]

Verily, my prayers and my devotion and my life and my death
belong to God, the Lord of the worlds. 88

[Leader]

The God of all grace, Who called you unto His eternal glory,
after that ye have suffered a little while,
shall Himself perfect, establish, strengthen you. 89

[Congregation]

O Wise One, the Right! Say what is the thought of Your will,
That we may rightly discern how we might teach
The religion that comes from You, O Lord. 90

[All Together]

O Lord! Grant unto Thy servants
that with all boldness they may speak Thy word. 91

IX. *Let us each in silence* HEAR GOD SPEAK.

He who hates no single being,
Is friendly and compassionate,
Free from self-regard and vanity,
The same in good and evil, patient,

Contented, ever devout, subdued in soul,
Firm in purpose, fixed on ME
In mind and heart, and who worships ME,
Is dear to ME.

He whom the world troubles not,
And who troubles not the world,
Who is free from the emotions of wrath and fear,
Is dear to ME. 92

For a long time you have been very near to ME
by acts, by words, by thoughts of love
that is beyond all measure. 93

On account of your love, you are all of the same nature.
I am pleased with you for your fraternal love. 94

X. *Let us together* SEEK DIVINE GUIDANCE AND BENEDICTION.

[Leader]

The Lord make you to abound and overflow in love
toward one another and toward all men!

95

[Congregation]

Lord, it is all well with us!
Certainly, Lord, do we live in unity and concord,
looking at each other with friendly eyes.
It is all gain to me, it is high bliss indeed
that I live in the companionship of brethren like these.
I exercise friendliness in my actions, words and thoughts.

96

[Leader]

All ye are brethren;
for, One is your Father, Who is in heaven.

97

[Congregation]

Thus, Lord, I give up my own will, and live
according to the will of these venerable brethren.
Our bodies, Lord, are different;
but our minds, I think, have become one.
In this way, Lord, do we live in unity and concord,
in earnestness, zeal and resolvedness.

98

[Leader]

If two parties of the believers contend with one another,
do ye endeavor to compose the matter between them.
Make peace between them with equity; and act with justice;
for, God loveth those who act justly.

99

[Congregation]

God is your Lord and our Lord.
Let there be no strife between us.
God will make us all one.
And to Him shall we return.

100

[Leader]

Establish the religion of the Law which benefits
all living beings in the whole universe.
It will bring supreme benefit
to all living beings in all the world.

101

[*Congregation*]

Guide our feet into the way of peace. 102

[*Leader*]

Now the God of peace make you perfect in every good work
to do His will,
working in you that which is well-pleasing in His sight! 103

[*Congregation*]

With Thee, the Mighty, for our friend
We will not fear or feel fatigue. 104

[*Leader*]

Great Heaven is intelligent,
and is with you in all your goings. 105

[*Congregation*]

Do Thou dispel our darkness!
May our hearts be free from selfishness!
May it be well with the minds of those who worship Deity!
May all creatures entertain honest thoughts!
May the wicked renounce their guile!
May welfare be the portion of the universe! 106

[*Leader*]

God be merciful unto us, and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth,
Thy saving health among all nations! 107

[*Congregation*]

May the Eternal our God be with us,
that He may move our minds always to live as He lives,
so that all nations of the world may learn
that the Eternal is God—the Eternal and none else! 108

[*All Together*]

Our Father, Who art in heaven!
Hallowed be Thy name! Thy kingdom come!
Thy will be done in earth, as it is in heaven!
Give us this day our daily bread!
And forgive us our debts, as we forgive our debtors!
And lead us not into temptation, but deliver us from evil!
For, Thine is the kingdom and the power
and the glory for ever! Amen! 109

REFERENCE-NOTES

In all references to volumes of *The Sacred Books of the East* the English edition (in 50 volumes) is mentioned. The following table shows in what volume of the American edition (consisting of twelve volumes, each of which contains two volumes of the original English edition, published in 1897-1901) any reference will be found.

English Ed. American Ed.

Vol. 1	— Vol. 1, Part 1
" 2	— Vol. 2, Part 1
" 3	— Vol. 5, Part 1
" 4	— Vol. 3, Part 1
" 5	— Noncanonical
" 6	— Vol. 6, Part 1
" 7	— Noncanonical
" 8	— Vol. 8, Part 2
" 9	— Vol. 6, Part 2
" 10, Part 1	— Vol. 12, Part 2
" 10, Part 2	— Vol. 12, Part 3
" 11	— Vol. 7, Part 2
" 12	— Vol. 9, Part 1

English Ed. American Ed.

Vol. 13	— Vol. 4, Part 1
" 14	— Noncanonical
" 15	— Vol. 1, Part 2
" 16	— Vol. 5, Part 2
" 17	— Vol. 4, Part 2
" 18	— Noncanonical
" 19	— "
" 20	— Vol. 7, Part 1
" 21	— Noncanonical
" 22	— Vol. 10, Part 2
" 23	— Vol. 3, Part 2
" 24	— Noncanonical

In the verse enumeration of the Koran, Rodwell's edition has been taken as the standard.

EXPLANATION OF THE REFERENCE- NOTES

The sequence of the items in the Reference-Notes starts with the name of the document from which the selection has been taken. Then the exact location of that passage within the document is indicated by a number stating the verse, or by two numbers stating the chapter and verse. Where three numbers occur separated by periods, these figures indicate the main division of the document, the chapter and the verse. A few of the documents require a series of four numbers, in still fewer instances five, to designate the sequence of major and minor sub-divisions. Only the lowest series of sub-divisions, namely the verses, are divided from each other by commas.

The documentary references are separated by a colon from the translation-references. These start with the name of the translator of the document; then follows, in italics, the title of his translation. The titles of translations frequently recurring have been abbreviated to the initial letters of the first main words in the title (see page 304). Then there follows usually one number, designating the page of the translation where the chosen selection may be found. Where two numbers occur separated by a period, they refer to the volume and page of the translation. In cases where a volume is sub-divided into different parts with different paginations, three numbers are necessary to designate the volume, the part, and the page.

When a quoted passage recurs in the sacred scriptures, such fact is indicated by "also," together with the documentary reference and "also" for the translation-reference. When the same general idea recurs without the identical words, such fact is indicated by "sim." (an abbreviation of "similarly") together with the documentary reference, and also with "sim." and the translation-reference.

The abbreviation "cf." (for the Latin "confer") is used to call attention to another translation of the same selection.

LIST OF ABBREVIATIONS USED

BCP	<i>Book of Chinese Poetry</i> , Allen
BGSAN	<i>Book of the Gradual Sayings, Anguttara Nikaya</i> , Pali Text Society
BKSSN	<i>Book of the Kindred Sayings, Samyutta Nikaya</i> , Pali Text Society
BPV	<i>Buddha's Path of Virtue</i> , Woodward
BWV	<i>Buddha's Way of Virtue</i> , Wagiswara and Saunders
CCQ	<i>Comprehensive Commentary on the Quran</i> , Sale's Translation in Wherry
CCT	<i>Chinese Classics with Translation</i> , Legge
CRV	<i>Canon of Reason and Virtue</i> , Carus
CT	<i>Confucianism and Taoism</i> , Douglas
CTNT	<i>Centenary Translation of the New Testament</i> , Montgomery
DSC	<i>Discourses and Sayings of Confucius</i> , Ku Hung-Ming
DWT	<i>Dhammapada, or Way of Truth</i> , Silacara
EZ	<i>Early Zoroastrianism</i> , Moulton
LWM	<i>Life and Works of Mencius</i> , Legge
MDSIM	<i>Manava-Dherma-Sastra, The Institutes of Menu</i> , Jones and Haughton
MEZB	<i>Moral Extracts from Zoroastrian Books</i> , Modi
MSNT	<i>Modern Speech New Testament</i> , Weymouth
MTSW	<i>Metrical Translations from Sanskrit Writers</i> , Muir
NT	<i>New Testament</i>
NTAT	<i>New Testament, An American Translation</i> , Goodspeed
OST	<i>Original Sanskrit Texts</i> , Muir
OTAT	<i>Old Testament, An American Translation</i>
PEBPB	<i>Psalms of the Early Buddhists, Psalms of the Brothers</i> , Mrs. Rhys Davids
PEBPS	<i>Psalms of the Early Buddhists, Psalms of the Sisters</i> , Mrs. Rhys Davids
RNT	<i>Riverside New Testament</i> , Ballantine
SBB	<i>Sacred Books of the Buddhists</i>
SBE	<i>Sacred Books of the East</i>
SBNT	<i>Shorter Bible, New Testament</i> , Kent
SLT	<i>Sayings of Lao Tzu</i> , Giles
SOPL	<i>Speculations of the Old Philosopher Lau-tsze</i> , Chalmers
SSB	<i>Some Sayings of Buddha</i> , Woodward
SSHR	<i>A Second Selection of Hymns from the Rigveda</i> , Peterson; 2nd ed. revised and enlarged, Zimmerman
SWL	<i>The Simple Way Laotze</i> , Old
TBHS	<i>The Twenty-four Books of the Holy Scriptures</i> , Leiser
THLR	<i>Treasure-House of the Living Religions</i> , Hume
TPU	<i>Thirteen Principal Upanishads</i> , Hume
TSKYP	<i>Tai-Shang Kan-Ying Pien</i> , Suzuki and Carus

REFERENCE-NOTES

CHAPTER 1: THE ONE SUPREME GOD

CHRISTIANITY

1. Mark 12.29, 30-31; sim. Matthew 22.37-40; Luke 10.27
2. 1 Corinthians 8.6; sim. Ephesians 4.6
3. 1 Peter 4.19

CONFUCIANISM

4. Shu King 4.3.2: *SBE* 3.90; cf. Legge, *CCT* 3.1.188
5. Shi King 3.3.12.8-10: Legge, *CCT* 4.2.518
6. Li Ki 9.2.8: *SBE* 27.430

HINDUISM

7. Rig Veda 2.24.11: Griffith, *Rigveda* 1.290, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brahmanaspati"
8. Atharva Veda 13.4.3, 12, 20: Whitney and Lanman, *Atharva-veda* 2.732, 733
9. Brihad-Aranyaka Upanishad 3.9.1, 10: Hume, *TPU* 119, 120, 121
10. Mundaka Upanishad 2.2.9, 10, the last two lines also in Katha Upanishad 5.15, and also in Svetasvatara Upanishad 6.14: Hume, *TPU* 373, 358, 410, with "The Supreme Being" in place of the Sanskrit "Brahma"
11. Svetasvatara Upanishad 3.1, 2: Hume, *TPU* 399, with "God" in place of the Sanskrit designation for the Deity "Rudra"
12. Svetasvatara Upanishad 5.2, 3, 4: Hume, *TPU* 406. "Great Soul" is the English equivalent for the Sanskrit "Mahatma."
13. Bhagavad Gita 10.12, 13, 15, 16: Hill, *Bhagavad Gita* 193, 194, with "Supreme Being" in place of the Sanskrit designation "Brahman"

ISLAM

14. Koran 2.110, 111: Rodwell, *Koran* 350; and repeatedly
15. Koran 2.158: Rodwell, *Koran* 355; and repeatedly
16. Koran 6.164: Rodwell, *Koran* 333
17. Koran 16.62: Rodwell, *Koran* 204
18. Koran 24.35: Rodwell, *Koran* 446
19. Koran 55.16, 17, 26, 27; sim. 2.109; 2.136; 24.35; 26.27; 55.16, 17; 70.40; 73.9: Rodwell, *Koran* 74, 75; sim. 350, 353, 447, 104, 74, 73, 24
20. Koran 57.3: Rodwell, *Koran* 407

JUDAISM AND CHRISTIANITY

21. Genesis 1.1, 21, 27, 31
22. Deuteronomy 4.35, 36, 39, 40
23. Deuteronomy 6.4-5; sim. Christianity, *NT*, Matthew 22.37-40; Mark 12.29, 30; Luke 10.27
24. 1 Samuel 2.2
25. Isaiah 11.9; sim. Habakkuk 2.14

SIKHISM

26. Preamble of the Japji: Macauliffe, *Sikh Religion* 1.195; sim. 1.35 and 1.185; cf. Trumpp, *Adi Granth* 1
27. Asa ki War, Pauri 24: Macauliffe, *Sikh Religion* 1.249
28. Hymns of Guru Arjan, Rag Asa, Mahala 1, Sabd 25.4: Macauliffe, *Sikh Religion* 1.310; cf. Trumpp, *Adi Granth* 504

29. Guru Gobind Singh, Saying: Macauliffe, *Sikh Religion* 5275, with "Teacher" in place of the technical designation "Guru"

TAOISM

30. Tao Teh King 4.2, 1: *SBE* 39.49-50, with "Supreme Being" in place of the Chinese designation "Tao"
 31. Tao Teh King 16.3; sim. 55.3: Carus, *CRV* 83; sim. 112
 32. Tao Teh King 25.1: Carus, *CRV* 90
 33. Tao Teh King 41.3: Balfour, *Taoist Texts* 27, with "the Supreme" in place of the Chinese designation "Tao"
 34. Tao Teh King 53.1: Goddard, *Laotzu's Tao* 38, with "Supreme" in place of the Chinese designation "Tao"; cf. Carus, *CRV* 110

ZOROASTRIANISM

35. Yasna 12.1: Modi, *MEZB* 1, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
 36. Yasna 31.8: Smith, *Studies in the Gathas* 76-77
 37. Yasna 34.7: Smith, *Studies in the Gathas* 95
 38. Yasna 45.4: Irani, *Divine Songs of Zarathushtra* 56, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda," with "righteousness" in place of the technical Avestan designation "asha," and with "piety" in place of the Avestan "armaiti"

CHAPTER 2: THE DIVINE POWER AND WISDOM

CHRISTIANITY

1. Matthew 19.26; also Mark 10.27
 2. Romans 1.19, 20: Moffatt, *Holy Bible, A New Translation*
 3. Romans 11.33
 4. Hebrews 3.4
 5. 2 Peter 1.3
 6. Revelation 19.6

CONFUCIANISM

7. Shu King 5.1.1.7: Legge, *CCT* 3.2.286; cf. *SBE* 3.126
 8. Shi King 3.3.1.1.1-4: Jennings, *Shi King* 313
 9. Analects 12.5.3: Legge, *Confucius* 63

HINDUISM

10. Rig Veda 10.156.4-5: Griffith, *Rigveda* 2.595, with "God" in place of the Sanskrit designation for the Deity "Agni"
 11. Yajur Veda 40.8; also Isa Upanishad 8: an original translation from the Sanskrit; cf. Griffith, *White Yajurveda* 306; Hume, *TPU* 363
 12. Vishnu Purana 1.1.35: Dutt, *Vishnu Puranam* 4, with "the Lord" in place of the Sanskrit designation for the Deity "Vishnu"; cf. Wilson, *Vishnu Purana* 1.11

ISLAM

13. Koran, 6.1, 2, 3; sim. 39.63: Rodwell, *Koran* 317; sim. 260
 14. Koran 33.27; sim. 12.21; 30.49; 35.1; 16.79: Rodwell, *Koran* 437; sim. 232; 214; 289; 206
 15. Koran 42.1, 2: Abul-Fadl, *Quran* 2.123
 16. Koran 59.22, 23: *SBE* 9.277

17. Koran 65.12; first line also in 3.159; 3.186; 57.2: Rodwell, *Koran* 431; first line also on 401, 404, 407

JUDAISM AND CHRISTIANITY

18. Job 5.8, 13
 19. Psalms 19.1-3
 20. Psalms 104.1, 24
 21. Psalms 145.3
 22. Psalms 147.4-5
 23. Isaiah 55.8, 9
 24. Jeremiah 10.12; sim. Proverbs 3.19-20
 25. Daniel 2.20, 21, 22

SHINTO

26. Oracle of Kashima: Aston, *Shinto, The Way of the Gods* 370
 27. Oracle at a Tajima Shrine: Aston, *Shinto, The Way of the Gods* 371

SIKHISM

28. Japji 27: Macauliffe, *Sikh Religion* 1.212
 29. Asa ki War, Slok 3, Guru Nanak: Macauliffe, *Sikh Religion* 1.221, 222; cf. Trumpp, *Adi Granth* 637
 30. Hymns of Guru Nanak, Majh ki War: Macauliffe, *Sikh Religion* 1.281
 31. Hymns of Guru Nanak, Sorath Ashtapadi; sim. Hymns of Guru Arjan, Majh; Namdev's Hymns, Tilang 1: Macauliffe, *Sikh Religion* 1.333; sim. 3.116; 6.52
 32. Hymns of Guru Nanak, Maru Solhe; sim. Hymns of Guru Arjan, Sukhmani, Ashtapadi 5.7, 8: Macauliffe, *Sikh Religion* 1.362; sim. 3.214
 33. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.347
 34. Hymns of Guru Arjan, Sukhmani, Ashtapadi 11.5: Macauliffe, *Sikh Religion* 3.232
 35. Hymns of Guru Arjan, Sukhmani, Ashtapadi 12.8: Macauliffe, *Sikh Religion* 3.236
 36. Kabir's Hymns, Gauri and Sorath 38; sim. Bilawal 7: Macauliffe, *Sikh Religion* 6.159, sim. 6.231
 37. Kabir's Hymns, Basant 5: Macauliffe, *Sikh Religion* 6.272
 38. Kabir's Hymns, Sarang 2: Macauliffe, *Sikh Religion* 6.275

TAOISM

39. Tao Teh King 21.1: *SBE* 39.64, with "the Supreme" in place of the Chinese designation "Tao"
 40. Tao Teh King 34.1, 2: Giles, *SLT* 21, with "Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.76
 41. Tao Teh King 41.3: Giles, *SLT* 22, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.85
 42. Tao Teh King 73.2: *SBE* 39.116
 43. Tao Teh King 73.3: Carus, *CRV* 125; cf. *SBE* 39.116, where the reference-number for this passage is Tao Teh King 73.2
 44. Kwang Tze 12.2: *SBE* 39.309, with "Supreme" in place of the Chinese designation "Tao"

ZOROASTRIANISM

45. Yasna 31.13: Moulton, *EZ* 353
 46. Yasna 45.4: Moulton, *EZ* 371, with "Lord" in place of the Avestan designation for the Deity "Ahura"
 47. 2 Sirozah 9: *SBE* 23.16

CHAPTER 3: THE DIVINE GOODNESS AND WONDER

CHRISTIANITY

1. Matthew 7.11: Montgomery, *CTNT* 18
2. Matthew 18.14: Ballantine, *RNT* 33; also Weymouth, *MSNT* 48
3. Luke 6.35: Montgomery, *CTNT* 170
4. Romans 2.4
5. 2 Thessalonians 2.16
6. James 1.17
7. James 5.11: Goodspeed, *NTAT* 431

CONFUCIANISM

8. Shu King 4.3.2: *SBE* 3.89-90; also Legge, *CCT* 3.2.184-185
9. Shi King 4.1.3.9.3: Jennings, *Shi King* 364, where the reference-number for this passage is Shi King 4.3.9.3; cf. Legge, *CCT* 4.2.607; Legge, *She King* 371; Allen, *BCP* 487; *SBE* 3.335
10. Doctrine of the Mean 26.10; also Li Ki 28.2.36; sim. Shi King 4.1.1.2. 1-2: Legge, *Confucius* 140; also *SBE* 28.322; sim. *CCT* 4.2.2.570
11. Mencius 2.1.7.2: Legge, *Mencius* 55
12. Mencius 6.1.16. 1-2: Legge, *Mencius* 161

HINDUISM

13. Rig Veda 1.51.14: Griffith, *Rigveda* 1.71, with "God" in place of the Sanskrit designation for the Deity "Indra"
14. Rig Veda 1.70.2: Griffith, *Rigveda* 1.94
15. Rig Veda 10.131.6, 7: Griffith, *Rigveda* 2.578, with "God" in place of the Sanskrit designation for the Deity "Indra"
16. Bhagavad Gita 10.11: an original translation from the Sanskrit; cf. *SBE* 8.87; Hill, *Bhagavad Gita* 192
17. Bhagavad Gita 10.36: Davies, *Bhagavad Gita* 116

ISLAM

18. Koran 3.66, 67; sim. 2. 252: Rodwell, *Koran* 393; sim. 366.
19. Koran 4.113: Rodwell, *Koran* 423
20. Koran 14.37; sim. 16.18; 31.19: Rodwell, *Koran* 228-229; sim. 201, 269
21. Koran 26.77, 78, 79, 80: Rodwell, *Koran* 106
22. Koran 27.75; sim. 10.61: Rodwell, *Koran* 179; sim. 280
23. Koran 67.23; sim. 23.80: Rodwell, *Koran* 144; sim. 148
24. Koran 93.4, 11: Rodwell, *Koran* 26

JUDAISM AND CHRISTIANITY

25. Exodus 34.6
26. Psalms 25.8-10
27. Psalms 27.13
28. Psalms 31.21
29. Psalms 34.8
30. Psalms 46.1
31. Psalms 65.5, 11
32. Psalms 103.17
33. Psalms 119.65, 68
34. Psalms 145.8, 9
35. Psalms 147.3

SIKHISM

36. Japji 3: Macauliffe, *Sikh Religion* 1.197
37. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.362
38. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.346
39. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.115; sim. 3.114
40. Hymns of Guru Arjan, Sukhmani, Ashtapadi 22.3: Macauliffe, *Sikh Religion* 3.264
41. Hymns of Guru Arjan, Dhanasari: Macauliffe, *Sikh Religion* 3.365
42. Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.263

TAOISM

43. Tao Teh King 8.1: Goddard, *Laotzu's Tao* 14, with "Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.52
44. Tao Teh King 34.2: Giles, *SLT* 21; cf. Carus, *CRV* 97
45. Tao Teh King 51.1, 3, 4: Giles, *SLT* 22, 23, with "the Supreme" in place of the Chinese designation "Tao"

ZOROASTRIANISM

46. Yasna 43.4: Irani, *Divine Songs of Zarathushtra* 47, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
47. Yasna 43.5: Smith, *Studies in the Gathas* 101, with "Lord" in place of the Avestan designation for the Deity "Ahura"
48. Yasna 43.15: Smith, *Studies in the Gathas* 106, with "Lord" in place of the Avestan designation for the Deity "Ahura"
49. Yasna 47.2: Haug, *Essays on the Parsis* 167, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda," and with "the Wise One" in place of "Mazda"

CHAPTER 4: THE DIVINE OMNIPRESENCE
AND INNER PRESENCE

CHRISTIANITY

1. Luke 17.21
2. Acts 17.24, 25, 26, 27, 28
3. 1 Corinthians 3.16: English and American Revised Versions
4. 1 Corinthians 12.6
5. 1 John 4.13

CONFUCIANISM

6. Shi King 3.2.10.8.5, 6, 7: Legge *CCT* 4.2.503

HINDUISM

7. Atharva Veda 4.16.1, 2, 4, 5: Muir, *MTSW* 163, with "the Heavenly Lord" in place of the Sanskrit designation for the Deity "Varuna"; cf. Griffith, *Atharva-veda* 1.153, 154; Muller, *India, What Can It Teach Us?* 199-200; Kaegi, *The Rigveda*, 65-66; Muir, *OST* 5.63-66
8. Brihad-Aranyaka Upanishad 2.1.11: Hume, *TPU* 94, with "the Supreme Being" in place of the Sanskrit designation "Brahma"
9. Svetasvatara Upanishad 3.11; sim. 6.11: Hume, *TPU* 401; sim. 409

10. Svetasvatara Upanishad 3.17, 18, 19, 20, 21: Hume, *TPU* 402
11. Laws of Manu 8.91: Dutt, *Manu Samhita* 266
12. Bhagavad Gita 6.30, 31; sim. 13.27, 28: an original translation from the Sanskrit; cf. also Davies, *Bhagavad Gita* 79; Barnett, *Bhagavad Gita* 115
13. Bhagavata Purana 11.18.32; sim. Mahabharata 5.46.31: an original translation from the Sanskrit; cf. Dutt, *Srimad Bhagavatam* 11.73; Subba Rau, *Srimad Bhagavatam* 2.3.116; sim. Dutt, *Mahabharata* 5.76

ISLAM

14. Koran 2. 109: Sale's Translation in Wherry, *CCQ* 1.332, where the reference-number for this passage is Koran 2.115
15. Koran 4.108; sim. 4.125: *SBE* 6.87-88; sim. 6.90
16. Koran 50.15: *SBE* 9.242-243
17. Koran 58.8: Sale's Translation in Wherry, *CCQ* 4.125

JUDAISM AND CHRISTIANITY

18. Genesis 28.13, 15
19. Genesis 28.16
20. Psalms 139.1, 3, 4, 5, 7-10, 11-12
21. Isaiah 57.15
22. Jeremiah 23.24

SHINTO

23. Oracle of Itsukushima in Aki: Aston, *Shinto, The Way of the Gods* 372

SIKHISM

24. Guru Nanak, Siri Rag 31.1, 2, 4: Macauliffe, *Sikh Religion* 1.35, 36; cf. Trumpp, *Adi Granth* 39
25. Hymns of Guru Nanak, Sri Rag 1, Ashtapadi 11: Macauliffe, *Sikh Religion* 1.271; cf. Trumpp, *Adi Granth* 83
26. Hymns of Guru Nanak, Gauri Ashtapadi: Macauliffe, *Sikh Religion* 1.301
27. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.316
28. Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.330
29. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.115
30. Hymns of Guru Arjan, Sukhmani, Ashtapadi 10.6: Macauliffe, *Sikh Religion* 3.229; cf. Trumpp, *Adi Granth* 396
31. Hymns of Guru Arjan, Sukhmani, Ashtapadi 22.3: Macauliffe, *Sikh Religion* 3.264; cf. Trumpp, *Adi Granth* 419
32. A Hymn of Kabir: Macauliffe, *Sikh Religion* 4.17
33. Kabir's Hymns, Acrostic 16: Macauliffe, *Sikh Religion* 6.184
34. Kabir's Hymns, Acrostic 30: Macauliffe, *Sikh Religion* 6.186
35. Sloks of Shaikh Farid 121; sim. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 6.413; sim. 2.347

TAOISM

36. Tao Teh King 34.1: *SBE* 39.76, with "Supreme" in place of the Chinese designation "Tao"
37. Kwang Tze 12.2; Giles, *Chuang Tzu* 137, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.309
38. Kwang Tze 22.6; Giles, *Chuang Tzu* 285, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 40.66
39. Kwang Tze 33.1; Giles, *Chuang Tzu* 437, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 40.214

CHAPTER 5: INVOCATIONS AND CALLS TO WORSHIP

CHRISTIANITY

1. Luke 4.8; sim. Matthew 4.10: Ballantine, *RNT* 100; sim. 5; sim. Judaism and Christianity, Deuteronomy 6.13
2. Hebrews 4.16
3. Hebrews 10.22
4. Revelation 14.7
5. Revelation 15.4
6. Revelation 19.5
7. Revelation 19.6, 7

CONFUCIANISM

8. Shi King 2.5.4.1.1-2: Jennings, *Shi King* 227; cf. Legge, *CCT* 4.2.340

HINDUISM

9. Rig Veda 3.62.10: an original translation, with "Vivifier" in place of the Sanskrit designation for the Deity "Savitri"; cf. Griffith, *Rigveda* 1.391; Bloomfield, *Religion of the Veda* 87. This is the famous "Savitri" or "Gayatri" prayer, dating from more than a thousand years before Christ. It is the morning-prayer prescribed for every high-caste Hindu. It is the world's most ancient formula of prayer still in daily use.
10. Brihad-Aranyaka Upanishad 1.3.28: Hume, *TPU* 80
11. Bhagavata Purana 1.2.14: Dutt, *Srimad Bhagabatam* 1.5; cf. Subba Rau, *Srimad Bhagavatam* 1.1.7-8
12. Bhagavata Purana 4.14.28: Dutt, *Srimad Bhagabatam* 4.68; sim. Subba Rau, *Srimad Bhagavatam* 4.2.92

ISLAM

13. Koran 2.182: Abul-Fadl, *Quran* 2.478
14. Koran 7.53, 54: Rodwell, *Koran* 299
15. Koran 7.28: Rodwell, *Koran* 295-296
16. Koran 10.87: *SBE* 6.202
17. Koran 11.52, 54, 55; sim. 11.64, 85; 7.57, 63, 83: Rodwell, *Koran* 220; sim. 220-221, 222; 299, 300, 301
18. Koran 11.123; sim. 49.18: Rodwell, *Koran* 225; sim. 470
19. Koran 13.36; sim. 11.90: Rodwell, *Koran* 337; sim. 223
20. Koran 29.15: Rodwell, *Koran* 262
21. Koran 39.2, 3: Rodwell, *Koran* 255
22. Koran 55.78: Rodwell, *Koran* 76

JUDAISM AND CHRISTIANITY

23. Deuteronomy 31.12, 13
24. 1 Chronicles 16.8, 11, 23, 24, 25, 28, 29, 31, 34, 36
25. Psalms 34.3
26. Psalms 65.2
27. Psalms 97.1, 6: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity "Jehovah"
28. Psalms 100.1, 2, 3, 4, 5

SIKHISM

29. Guru Nanak, Siri Rag 2.1, 3; sim. 2.2, 3, 4: Macauliffe, *Sikh Religion* 1.34; sim. 1.35; cf. Trumpp, *Adi Granth* 22
30. Asa ki War, Pauri 21: Macauliffe, *Sikh Religion* 1.246

31. Japji 5: Macauliffe, *Sikh Religion* 1.198
32. Japji 27: Macauliffe, *Sikh Religion* 1.211
33. Hymns of Guru Arjan, Sukhmani, Ashtapadi 6.3: Macauliffe, *Sikh Religion* 3.215; cf. Trumpp, *Adi Granth* 388
34. Hymns of Guru Arjan, Jaitsari ki War, Pauri 1: Macauliffe, *Sikh Religion* 3.371

ZOROASTRIANISM

35. Yasna 45.10: Moulton *EZ* 372, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
36. Yasna 50.10: Smith, *Studies in the Gathas* 147, with "Lord" in place of the Avestan designation for the Deity "Ahura"
37. Yasna 53.2: Moulton, *EZ* 388, with "the Wise One" in place of the Avestan designation for the Deity "Mazda," and with "the Lord" in place of "Ahura"

CHAPTER 6: WORSHIP AND PRAYER

CHRISTIANITY

1. Matthew 4.10; sim. Luke 4.8: Weymouth, *MSNT* 9; sim. 141; sim. Judaism and Christianity, Deuteronomy 6.13
2. John 4.23, 24
3. John 9.31
4. John 16.24
5. 1 Thessalonians 5.17-18; sim. Philippians 4.6; Colossians 4.2
6. James 5.16: Kent, *SBNT* 244
7. 1 John 5.14
8. Revelation 15.4: Ballantine, *RNT* 433

CONFUCIANISM

9. Shu King 5.12.2: *SBE* 3.187; also Legge, *CCT* 3.2.431
10. Li Ki 1.1.1.1: *SBE* 27.61

HINDUISM

11. Rig Veda 2.16.4: Griffith, *Rigveda* 1.279
12. Rig Veda 2.24.2, 3, 10: Griffith, *Rigveda* 1.289, 290; with "the Lord of prayer" in place of the Sanskrit designations for the Deity "Brahmanaspati" and "Brihaspati"
13. Atharva Veda 7.100: Griffith, *Atharva-veda* 1.378
14. Satapatha Brahmana 2.2.2.20: *SBE* 12.313
15. Svetasvatara Upanishad 6.2, 5: Hume, *TPU* 408, 409
16. Bhagavad Gita 9.13: Davies, *Bhagavad Gita* 103, 104
17. Bhagavad Gita 10.10: Mitra, *Bhagavad Gita* 105
18. Bhagavata Purana 11.18.44, 43: Subba Rau, *Srimad Bhagavatam* 2.3.118; cf. Dutt, *Srimad Bhagavatam* 11.74
19. Vishnu Purana 3.7.29, 30: Wilson, *Vishnu Purana* 3.78, with "the Lord" in place of the Sanskrit designation for the Deity "Janardana," and with "God" in place of "Vishnu"; cf. Dutt, *Vishnu Puranam* 189

ISLAM

20. Koran 4.104; sim. 13.15: Rodwell, *Koran* 423; sim. 335
21. Koran 10.87: *SBE* 6.202
22. Koran 19.4: Rodwell, *Koran* 117

23. Koran 22.76: Abul-Fadl, *Quran* 2.908
24. Koran 26.217, 218: Rodwell, *Koran* 111
25. Koran 29.44: *SBE* 9.122
26. Koran 62.1: Sale's Translation in Wherry, *CCQ* 4.145
27. Koran 69.52: Rodwell, *Koran* 60
28. Koran 98.4: Rodwell, *Koran* 371
29. Koran 108.1, 2: Rodwell, *Koran* 30

JAINISM

30. Uttara-Dhyayana Sutra 29.14: *SBE* 45.164, with the universal pronoun "one" in place of the particularistic "he"

JUDAISM AND CHRISTIANITY

31. Psalms 22.27-28; sim. 66.4; Isaiah 66.23
32. Psalms 72.19
33. Psalms 90.1, 2
34. Psalms 106.48
35. Psalms 107.15
36. Psalms 117.1-2
37. Isaiah 63.16

SHINTO

38. Ko-ji-ki 3.133: Chamberlain, *Ko-ji-ki* 362, in 1920 edition of "Transactions of Asiatic Society of Japan," Supplement to Volume 10
39. Oracle of Itsukushima in Aki: Aston, *Shinto, The Way of the Gods* 372

SIKHISM

40. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.116
41. Hymns of Guru Arjan, Sukhmani, Ashtapadi 6.3: Macauliffe, *Sikh Religion* 3.215; cf. Trumpp, *Adi Granth* 388
42. Namdev's Hymns, Sarang 1: Macauliffe, *Sikh Religion* 6.72
43. Kabir's Hymns, Gauri 3: Macauliffe, *Sikh Religion* 6.144
44. Kabir's Hymns, Gauri 28: Macauliffe, *Sikh Religion* 6.155
45. Kabir's Hymns, Suhi 4; sim. Sarang 1: Macauliffe, *Sikh Religion* 6.227; sim. 6.275
46. Kabir's Hymns, Bilawal 10: Macauliffe, *Sikh Religion* 6.232

ZOROASTRIANISM

47. Yasna 37.1, 2, 3, 4: *SBE* 31.285, 286, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda," and with "spirits" in place of the technical term "Fravashi"
48. Yasna 57.4: *SBE* 31.298, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"

CHAPTER 7: ADORATION AND PRAISE

CHRISTIANITY

1. John 11.41
2. Acts 4.24; sim. Hebrews 1.10-12
3. Romans 15.11; sim. 14.11: Goodspeed, *NTAT* 310; sim. 309
4. 2 Corinthians 9.15

5. 1 Thessalonians 3.9
6. 1 Timothy 1.17; sim. Romans 11.36
7. Revelation 4.8; sim. 11.17
8. Revelation 7.12
9. Revelation 15.3: *Westminster Version of the Sacred Scriptures NT* 4.188

CONFUCIANISM

10. Shu King 5.27.5: *SBE* 3.262
11. Analects 20.3: Jennings, *Confucian Analects* 215

HINDUISM

12. Rig Veda 1.1.7; also Sama Veda 1.1.2.4; White Yajur Veda 3.22; Satapatha Brahmana 2.3.4.28: an original translation, with "God" in place of the Sanskrit designation for the Deity "Agni"; cf. Griffith, *Rigveda* 1.2; Macdonell, *Hymns from the Rigveda* 72; Macdonell, *Vedic Reader* 8; Thomas, *Vedic Hymns* 26; Griffith, *Samaveda* 4; Griffith, *White Yajurveda* 19; *SBE* 12.354
13. Rig Veda 1.11.2: Griffith, *Rigveda* 1.13, with "O God" in place of the Sanskrit designation for the Deity "Indra"
14. Rig Veda 1.25.20: Griffith, *Rigveda* 1.33
15. Rig Veda 1.53.2; also Atharva Veda 20.21.2: Griffith, *Rigveda* 1.74; also Griffith, *Atharva-veda* 2.338
16. Rig Veda 1.62.12, 13: Griffith, *Rigveda* 1.86, with "God" in place of the Sanskrit designation for the Deity "Indra"
17. Rig Veda 1.68.2: Griffith, *Rigveda* 1.92
18. Rig Veda 7.18.20, 21: Griffith, *Rigveda* 2.20
19. Rig Veda 8.54.7: Griffith, *Rigveda* 2.208, with "O God" in place of the Sanskrit designation for the Deity "Indra"
20. Sama Veda 1.5.2.3.8; also Atharva Veda 7.14.1, 2: Griffith, *Samaveda* 95; also Griffith, *Atharva-veda* 1.334
21. Taittiriya Upanishad 1.4.3: an original translation from the Sanskrit; cf. Hume, *TPU* 277
22. Bhagavad Gita 11.18: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 122; Barnett, *Bhagavad Gita* 138; *SBE* 8.94
23. Bhagavad Gita 11.36, 37, 38: Davies, *Bhagavad Gita* 125, 126, with "Lord" in place of the Sanskrit designation for the Deity "Krishna"
24. Bhagavata Purana 4.9.17: Subba Rau, *Srimad Bhagavatam* 1.2.62
25. Bhagavata Purana 7.9.42: Dutt, *Srimad Bhagabatam* 7.54; cf. Subba Rau, *Srimad Bhagavatam* 1.3.287
26. Bhagavata Purana 10.16.33, 34: Dutt, *Srimad Bhagabatam* 10.83; cf. Subba Rau, *Srimad Bhagavatam* 2.2.86, 87
27. Bhagavata Purana 11.29.4: Dutt, *Srimad Bhagabatam* 11.121; cf. Subba Rau, *Srimad Bhagavatam* 2.3.191
28. Vishnu Purana 1.2: Wilson, *Vishnu Purana* 1.13, with "Lord" in place of the Sanskrit designation for the Deity "Vishnu"
29. Vishnu Purana 1.12: Wilson, *Vishnu Purana* 1.172-173; cf. Dutt, *Vishnu Puranam* 59-60

ISLAM

30. Koran 3.25, 26: Rodwell, *Koran* 388
31. Koran 14.41: Rodwell, *Koran* 229
32. Koran 23.118; sim. 23.111: Rodwell, *Koran* 150, sim. 150
33. Koran 40.7, 8: Rodwell, *Koran* 240
34. Koran 45.35: Rodwell, *Koran* 199
35. Koran 57.1; sim. 59.1: Rodwell, *Koran* 407; sim. 431

JUDAISM AND CHRISTIANITY

36. Nehemiah 9.5, 6
37. Psalms 18.1, 2
38. Psalms 36.5, 6, 7, 8, 9
39. Psalms 67.3, 4, 6, 7
40. Psalms 86.9-10: Moffatt, *Holy Bible, A New Translation*
41. Psalms 92.1, 2
42. Psalms 145.1-2, 4, 7, 11, 13

SIKHISM

43. Asa ki War, Slok 3, Guru Nanak: Macauliffe, *Sikh Religion* 1.221
44. Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.329
45. Hymns of Guru Arjan, Todi: Macauliffe, *Sikh Religion* 3.383

ZOROASTRIANISM

46. Yasna 36.1, 2: Spiegel-Bleeck, *Avesta* 2.96, where the reference-number for this passage is Yasna 36.1, 2, 4, 5-6, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"; cf. *SBE* 31.284-285
47. Yasna 41.3: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.290
48. Yasna 45.6: Moulton, *EZ* 371, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
49. Yasna 50.11: translated from the Avestan especially for this *Treasure-House* by Dr. Jal Dastur Curtsetji Pavry, M.A., Ph.D., son of the High Priest of the Parsis of the Bombay Presidency; cf. *SBE* 31.175; Moulton, *EZ* 384

CHAPTER 8: TRUST AND GUIDANCE

BUDDHISM

1. Mahavagga 8.15.13: *SBE* 17.224
2. Cullavagga 7.1.6: *SBE* 20.232

CHRISTIANITY

3. Matthew 26.39
4. Mark 9.22
5. Mark 9.23
6. Mark 9.24
7. Mark 14.36
8. Luke 23.46
9. John 5.30; sim. 6.38
10. 1 Corinthians 9.26: Weymouth, *MSNT* 405
11. 2 Corinthians 1.10
12. 1 Timothy 4.10

CONFUCIANISM

13. Shi King 3.1.2.7.5, 6: Legge, *CCT* 4.2.436
14. Shi King 3.2.10.6.1: Legge, *CCT* 4.2.502
15. Shi King 3.3.3.17: Legge, *CCT* 4.2.517
16. Shi King 4.1. [2]. 1.11-12: Legge, *CCT* 4.2.583

17. Shi King 4.2.4.8.1: Legge, CCT 4.2.628
 18. Analects 7.22: Legge, Confucius 40

HINDUISM

19. Rig Veda 1.27.3; sim. 1.18.3: Griffith, *Rigveda* 1.35, with "God" in place of the Sanskrit designation for the Deity "Agni"; sim. 1.22
 20. Rig Veda 1.84.19, 20: Griffith, *Rigveda* 1.109
 21. Rig Veda 1.120.9: Griffith, *Rigveda* 1.180
 22. Rig Veda 2.23.5, 6: Peterson, SSHR page XXIV of Translation, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brahmanaspati"
 23. Rig Veda 8.48.15: Griffith, *Rigveda* 2.199, with "O God" in place of the Sanskrit designations for the Deity "Soma" and "Indu"
 24. Rig Veda 10.133.6: Griffith, *Rigveda* 2.579, with "God" in place of the Sanskrit designation for the Deity "Indra"
 25. Rig Veda 10.186.2: Griffith, *Rigveda* 2.607, with "God" in place of the Sanskrit designation for the Deity "Vata"
 26. Bhagavad Gita 11.31: Besant and Bhagavan Das, *Bhagavad Gita* 208-209
 27. Bhagavata Purana 3.15.6, 7, 9: Subba Rau, *Srimad Bhagavatam* 1.1.264
 28. Vishnu Purana 5.23: Wilson, *Vishnu Purana* 5.58; cf. Dutt, *Vishnu Puranam* 382; Monier-Williams, *Indian Wisdom* 520

ISLAM

29. Koran 3.6-7: Rodwell, *Koran* 386
 30. Koran 11.49: Rodwell, *Koran* 219
 31. Koran 12.102: Rodwell, *Koran* 239
 32. Koran 18.9: Rodwell, *Koran* 181
 33. Koran 20.26-29: Rodwell, *Koran* 95
 34. Koran 20.86: Rodwell, *Koran* 99
 35. Koran 23.111: Rodwell, *Koran* 150
 36. Koran 26.77-79, 80, 82, 83, 84, 87-89: Rodwell, *Koran* 106
 37. Koran 60.4, and repeatedly: Rodwell, *Koran* 466

JUDAISM AND CHRISTIANITY

38. Psalms 23.1-2, 3, 4
 39. Psalms 25.4, 5
 40. Psalms 31.1, 3, 4, 5, 14; sim. 25.20; 26.1; 31.6; 91.4
 41. Psalms 36.7, 8, 9
 42. Psalms 57.1; sim. 56.3, 4, 11
 43. Psalms 62.8
 44. Psalms 73.24, 25, 26; sim. 18.30, 32, 39
 45. Psalms 119.18, 27, 140
 46. Proverbs 3.5-6

SIKHISM

47. Guru Gobind Singh, Hazare Shabd 4: Macauliffe, *Sikh Religion* 5.325

ZOROASTRIANISM

48. Yasna 28.11: Smith, *Studies in the Gathas* 65, with "Lord" in place of the Avestan designation for the Deity "Ahura"
 49. Yasna 33.11: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. SBE 31.77; Spiegel-Bleeck, *Avesta* 2.92-93; Modi, MEZB 40

50. Yasna 34.12, 13: Moulton, *EZ* 363, with "O Wise One" in place of the Avestan designation for the Deity "Mazda," and with "Lord" in place of "Ahura"
51. Yasna 41.6: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.290
52. Yasna 44.10: Moulton, *EZ* 368, with "Lord" in place of the Avestan designation for the Deity "Ahura"
53. Yasna 50.1: Moulton, *EZ* 382
54. Yasht 10.33; also 10.58: *SBE* 23.127, 128, also 23.133; with "the Lord" in place of the Avestan designation for the Deity "Ahura"

CHAPTER 9: FAITH AND FAITHFULNESS

BUDDHISM

1. Mahavagga 1.5.12: *SBE* 13.88
2. Mahavagga 8.22.1: *SBE* 17.232
3. Maha-Parinibbana Sutta 1.8: *SBB* 3.83; sim. *SBE* 11.8
4. Dhammapada 144: Wagiswara and Saunders, *BWV* 41
5. Dhammapada 303: *SBE* 2nd ed. 10.1.73
6. Sutta Nipata 181: Coomara Swamy, *Sutta Nipata* 48, Alavaka Sutta 2; cf. *SBE* 10.2.30

CHRISTIANITY

7. Matthew 9.22; also Mark 5.34; Luke 8.48
8. Matthew 9.29
9. John 20.27
10. Romans 1.17; also Galatians 3.11; Hebrews 10.38
11. Romans 5.1
12. Romans 14.23
13. Philippians 1.27-28; sim. 2 Corinthians 1.24
14. 1 Thessalonians 5.24
15. 2 Thessalonians 1.3, 4
16. 2 Thessalonians 3.3; Ballantine, *RNT* 351
17. Hebrews 11.1, 6: Moffatt, *Holy Bible, A New Translation*
18. James 1.6, 7
19. James 2.5
20. James 2.26: English and American Revised Versions
21. 1 John 5.4
22. Revelation 2.10

CONFUCIANISM

23. Shi King 3.1.2.1.3: Jennings, *Shi King* 279
24. Shi King 3.1.2.7.5-6: Legge, *CCT* 4.2.436
25. Li Ki 29.21: *SBE* 28.336
26. Analects 2.22: Soothill, *Analects of Confucius* 175
27. Analects 12.7.3: Soothill, *Analects of Confucius* 573
28. Analects 12.10.1; in part also 1.8.2; 9.24: Legge, *Confucius* 65; also 14, 49
29. Analects 15.5: Lyall, *Sayings of Confucius* 82-83
30. Mencius 6.2.12: Legge, *Mencius* 174

HINDUISM

31. Rig Veda 10.151.4: Griffith, *Rigveda* 2.592
32. Brihad-Aranyaka Upanishad 3.9.21: Hume, *TPU* 124

33. Chandogya Upanishad 1.1.10: Hume, *TPU* 178
34. Bhagavad Gita 4.39-40: an original translation from the Sanskrit; cf. Mitra, *Bhagavad Gita* 54; Paramananda, *Srimad-Bhagavad-Gita* 41
35. Bhagavad Gita 6.47: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 81
36. Bhagavad Gita 12.2: Hill, *Bhagavad Gita* 217
37. Bhagavad Gita 12.20: Hill, *Bhagavad Gita* 221
38. Bhagavad Gita 17.3: an original translation from the Sanskrit; cf. Hill, *Bhagavad Gita* 250
39. Bhagavata Purana 6.3.32: Dutt, *Srimad Bhagabatam* 6.15; cf. Subba Rau, *Srimad Bhagavatam* 1.3.144

ISLAM

40. Koran 2.257: Rodwell, *Koran* 367
41. Koran 3.153, 154; sim. 3.118; 9.51; 12.67; 14.14, 15; 64.13: Rodwell, *Koran* 401, sim. 397, 476, 236, 227, 373
42. Koran 5.1; sim. 16.93: Rodwell, *Koran* 485; sim. 207
43. Koran 5.14: Rodwell, *Koran* 487
44. Koran 6.162; sim. 6.70: Rodwell, *Koran* 333; sim. 323
45. Koran 10.9: *SBE* 6.193
46. Koran 19.78: Rodwell, *Koran* 123
47. Koran 19.96: Rodwell, *Koran* 124
48. Koran 33.46; sim. 9.113: Abul-Fadl, *Quran* 2.820; sim. 2.1000
49. Koran 48.4; sim. 48.26: Rodwell, *Koran* 460; sim. 463
50. Koran 49.7-8: Rodwell, *Koran* 469; sim. *SBE* 9.239
51. Koran 60.10: Rodwell, *Koran* 467

JAINISM

52. Uttara-Dhyayana Sutra 18.33: *SBE* 45.85
53. Uttara-Dhyayana Sutra 28.3, 29: *SBE* 45.152, 156
54. Sutra-Kritanga Sutra 1.2.1.21: *SBE* 45.252-253

JUDAISM AND CHRISTIANITY

55. Deuteronomy 7.9
56. Psalms 31.23
57. Psalms 40.4
58. Psalms 52.8; sim. 55.23; 56.3, 4, 11; 57.1; 62.8; 73.28
59. Psalms 89.1
60. Psalms 101.6
61. Proverbs 28.20
62. Isaiah 25.1
63. Habakkuk 2.4; sim. Christianity: Romans 1.17; Galatians 3.11; Hebrews 10.38

SHINTO

64. God of Fujiyama: Aston, *Shinto, The Way of the Gods* 371

SIKHISM

65. Hymns of Guru Nanak, Siri Rag ki War: Macauliffe, *Sikh Religion* 1.278
66. Hymns of Guru Arjan, Sukhmani, Ashtapadi 17.2: Macauliffe, *Sikh Religion* 3.249; cf. Trumpp, *Adi Granth* 409
67. Hymns of Guru Arjan, Sukhmani, Ashtapadi 17.3: Macauliffe, *Sikh Religion* 3.249; cf. Trumpp, *Adi Granth* 409

TAOISM

68. Tao Teh King 17.1; also 23.3: Parker, *Studies in Chinese Religion* 104, also 106; Parker, *China and Religion* 277, also 279; cf. Carus, *CRV* 84 (where the reference-number for this passage is 17.2), also 89
 69. Tao Teh King 49.2: Carus, *CRV* 107; cf. Goddard, *Laotzu's Tao* 36

ZOROASTRIANISM

70. Yasna 31.21: Jackson, *Hymn of Zoroaster* 17, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
 71. Vendidad 3.42: *SBE* 4.34, with "the Wise One" in place of the Avestan designation for the Deity "Mazda"

CHAPTER 10: SIN AND EVIL

BUDDHISM

1. Mahavagga 6.31.7: *SBE* 17.113
 2. Dhammapada 1, 2: *SBE* 10.1.3, 4
 3. Dhammapada 42: Silacara, *Dhammapada* 12
 4. Dhammapada 318-319: *SBE*, 2nd ed., 10.1.77
 5. Iti-vuttaka 39: Moore, *Sayings of Buddha, The Iti-vuttaka* 53

CHRISTIANITY

6. Matthew 15.19-20
 7. John 5.14; sim. 8.11
 8. Romans 3.23
 9. Romans 6.12-13
 10. Romans 6.13-14
 11. Romans 6.23
 12. Romans 12.9
 13. 1 Corinthians 15.34
 14. 1 Thessalonians 5.21-22
 15. Hebrews 3.13
 16. James 4.17

CONFUCIANISM

17. Shu King 4.6.2: *SBE* 3. 101
 18. Li Ki 39.18; also Great Learning 9.3: *SBE* 28.417-418; also Legge, *Confucius* 118
 19. Mencius 4.2.9: Legge, *Mencius* 113

HINDUISM

20. Atharva Veda 13.3.1, 2, 3: Griffith, *Atharva-veda* 2.150
 21. Laws of Manu 6.64: an original translation from the Sanskrit; cf. Burnell and Hopkins, *Ordinances of Manu* 143; *SBE* 25.210
 22. Bhagavad Gita 7.15: Paramananda, *Srimad-Bhagavad-Gita* 61, with "illusion" in place of the technical Sanskrit designation "Maya"
 23. Mahabharata 14.90.95: Muir, *MTSW* 35; a prose translation, 231; another metrical translation, Monier-Williams, *Indian Wisdom* 451. In each of these three translations the reference-number for this passage is Mahabharata 14.2784. Cf. Dutt, *Mahabharata* 14.110
 24. Bhagavata Purana 6.2.12: Dutt, *Srimad Bhagavatam* 6.8; cf. Subba Rau, *Srimad Bhagavatam* 1.3.136

25. Bhagavata Purana 9.4.69: Subba Rau, *Srimad Bhagavatam* 2.1.123; cf. Dutt, *Srimad Bhagabatam* 9.17
26. Vishnu Purana 3.7.28: Wilson, *Vishnu Purana* 3.78; cf. Dutt, *Vishnu Puranam* 189
27. Vishnu Purana 4.10.11: Dutt, *Vishnu Puranam* 274-275; cf. Wilson, *Vishnu Purana* 4.49

ISLAM

28. Koran 5.29: Rodwell, *Koran* 489
29. Koran 6.120: Rodwell, *Koran* 328
30. Koran 10.18: Rodwell, *Koran* 276
31. Koran 17.18: *SBE* 9.3
32. Koran 35.41: Rodwell, *Koran* 293
33. Koran 47.34: Rodwell, *Koran* 384, 385

JAINISM

34. Acaranga Sutra 1.2.6.1: *SBE* 22.25
35. Acaranga Sutra 1.5.4.5: *SBE* 22.48-49, with the universal pronoun "one" instead of the particularistic "he"
36. Uttara-Dhyayana Sutra 7.30: *SBE* 45.31
37. Sutra-Kritanga Sutra 1.1.2.26: *SBE* 45.243
38. Sutra-Kritanga Sutra 1.1.2.29: *SBE* 45.243
39. Sutra-Kritanga Sutra 1.1.3.10: *SBE* 45.245
40. Sutra-Kritanga Sutra 1.4.1.17: *SBE* 45.273

JUDAISM AND CHRISTIANITY

41. Genesis 4.7
42. Numbers 32.23
43. 1 Kings 8.46
44. 2 Chronicles 12.14
45. Job 4.8: Moffatt, *The Holy Bible, A New Translation*
46. Psalms 1.6
47. Psalms 19.12-13
48. Psalms 34.13-14; sim. Christianity; 1 Peter 3.10-11, 12
49. Psalms 37.1
50. Psalms 51.4
51. Psalms 66.18
52. Psalms 97.10
53. Proverbs 8.36
54. Proverbs 14.34
55. Proverbs 16.6
56. Ecclesiastes 9.18
57. Ecclesiastes 12.14
58. Isaiah 1.18
59. Isaiah 57.21
60. Isaiah 59.2: *OTAT* 1243
61. Jeremiah 2.19
62. Jeremiah 5.25

SIKHISM

63. Hymns of Guru Arjan, Jaitsari ki War, Slok 5: Macauliffe, *Sikh Religion* 3.373
64. Kabir's Hymns 47: Macauliffe, *Sikh Religion* 6.164
65. Kabir's Sloks 101: Macauliffe, *Sikh Religion* 6.293
66. Kabir's Sloks 105: Macauliffe, *Sikh Religion* 6.294

TAOISM

67. Kwang Tze 23.8: Giles, *Chuang Tzu* 302; cf. *SBE* 40.83

CHAPTER 11: CONFESSION AND REPENTANCE

BUDDHISM

1. Cullavagga 5.20.5: *SBE* 20.122-123
2. Cullavagga 10.6.2: *SBE* 20.331
3. Dhammapada 67-68; sim. 314: *SBE* 10.1.21; sim. 10.1.76

CHRISTIANITY

4. Matthew 3.2
5. Luke 3.8; sim. Matthew 3.8; Acts 26.20
6. Luke 13.3; also 13.5
7. Luke 18.13
8. Acts 3.19
9. Acts 8.22
10. Acts 17.30
11. Romans 2.3, 4
12. 1 John 1.8-9

CONFUCIANISM

13. Analects 9.24; also 1.8.4: Soothill, *Analects of Confucius* 453, also 131

HINDUISM

14. Rig Veda 1.24.9: Griswold, *Religion of the Rigveda* 125
15. Rig Veda 2.28.5, 6: Griffith, *Rigveda* 1.295
16. Rig Veda 5.85.7: Griswold, *Religion of the Rigveda* 124, with "Heavenly Lord" in place of the Sanskrit designation for the Deity "Varuna"
17. Rig Veda 7.86.4, 5: Griswold, *Religion of the Rigveda* 121; also 124; with "Heavenly Lord" in place of the Sanskrit designation for the Deity "Varuna"
18. Atharva Veda 3.15.4: Griffith, *Atharva-veda* 1.103, with "God" in place of the Sanskrit designation for the Deity "Agni"
19. Atharva Veda 7.106: Griffith, *Atharva-veda* 1.379, with "God" in place of the Sanskrit designation for the Deity "Agni," and with "All-knower" in place of "Jatavedas"
20. Laws of Manu 11.228-230: Muir, *MTSW* 234

ISLAM

21. Koran 2.155; sim. 5.43; 6.54: Rodwell, *Koran* 354; sim. 490, 322
22. Koran 3.129, 130; sim. 16.20: *SBE* 6.62; sim. 6.263
23. Koran 4.145: Sale's Translation in Wherry, *CCQ* 2.111
24. Koran 6.54; sim. 6.165; 9.5; 49.14: Rodwell, *Koran* 322; sim. 333; 471; 470
25. Koran 66.8: Rodwell, *Koran* 465

JAINISM

26. Acaranga Sutra 1.5.1.1: *SBE* 22.42
27. Sutra-Kritanga Sutra 1.3.1.14: *SBE* 45.270

JUDAISM AND CHRISTIANITY

28. Exodus 34. 9
29. 2 Samuel 24.10; sim. 17
30. Psalms 38.18, 21
31. Psalms 41.4
32. Proverbs 28.13
33. Jeremiah 14.20
34. Ezekiel 14.6; sim. Isaiah 55.7; Jeremiah 35.15; Lamentations 3.40-41
35. Ezekiel 18.27

SIKHISM

36. Hymns of Guru Arjan, Sukhmani, Slok 20: Macauliffe, *Sikh Religion* 3.257
37. Kabir's Hymns, Gauri 47: Macauliffe, *Sikh Religion* 6.164
38. Sloks of Shaikh Farid 95: Macauliffe, *Sikh Religion* 6.408

TAOISM

39. Tai-Shang Kan-Ying Pien, characters 1200-1230: *SBE* 40.245-246; cf. Suzuki and Carus, *TSKYP* 45-47, 65-66

ZOROASTRIANISM

40. Yasna 1.21: Modi, *MEZB* 2, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
41. Vendidad 3.40: *SBE* 4.33, with the universal designation "one" in place of the particularistic "he"
42. Vendidad 3.41: *SBE* 4.33, with "Wise One" in place of the Avestan designation for the Deity "Mazda"

CHAPTER 12: HOPE

CHRISTIANITY

1. Romans 5.4-5: Moffatt, *Holy Bible, A New Translation*
2. Romans 8.24
3. Romans 12.12: Moffatt, *Holy Bible, A New Translation*
4. Romans 15.4: Ballantine, *RNT* 274
5. Romans 15.13: Ballantine, *RNT* 274
6. 1 Corinthians 2.9; sim. Judaism and Christianity, Isaiah 64.4
7. Colossians 1.23: Moffatt, *Holy Bible, A New Translation*
8. 1 Thessalonians 4.13
9. 1 Timothy 4.10: American Revised Version
10. Titus 3.5, 7
11. Hebrews 6.18, 19
12. 1 Peter 1.13
13. 1 Peter 3.15: Moffatt, *Holy Bible, A New Translation*
14. 1 John 3.1, 2, 3

HINDUISM

15. Rig Veda 1.29.1, 2, 4: Griffith, *Rigveda* 1.37, with "God" in place of the Sanskrit designation for the Deity "Indra"
16. Laws of Manu 4.137: Muir, *MTSW* 282-283

ISLAM

17. Koran 18.44: Rodwell, *Koran* 184
18. Koran 71.12: Rodwell, *Koran* 86

JUDAISM AND CHRISTIANITY

19. Psalms 33.18, 20
20. Psalms 38.9, 10, 15
21. Psalms 43.5; also 42.11; sim. 42.5: English Revised Version
22. Psalms 62.5
23. Psalms 119.74; sim. 119.43, 49, 81, 147
24. Psalms 119.115, 116
25. Psalms 147.11
26. Lamentations 3.24: *OTAT* 1391
27. Lamentations 3.26
28. Habakkuk 3.17-19: Moffatt, *Holy Bible, A New Translation*

SIKHISM

29. Hymns of Guru Ram Das, Kalian: Macauliffe, *Sikh Religion* 2.347
30. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.112
31. Hymns of Guru Arjan: Macauliffe, *Sikh Religion* 4.25
32. Sloks of Shaikh Farid 125: Macauliffe, *Sikh Religion* 6.414

TAOISM

33. Tai-Shang Kan-Ying Pien, characters 265-266, 291-294: *SBE* 40.237, 238; cf. Suzuki and Carus, *TSKYP* 19, 21; Balfour, *Taoist Texts* 104; Douglas, *CT* 259

CHAPTER 13: SALVATION

BUDDHISM

1. Mahavagga 1.6.29: *SBE* 13.97
2. Mahavagga 5.1.25-26: *SBE* 17.11-12, with the general term "religionist" in place of the technical designation "Bhikkhu"
3. Maha-Parinibbana Sutta 2.7: *SBE* 11.26
4. Maha-Parinibbana Sutta 3.66; also 6.10: *SBE* 11.61; also 11.114
5. Akankheyya Sutta 11: *SBE* 11.213, with the general term "religionist" in place of the technical designation "Bhikkhu"
6. Iti-vuttaka 34: Moore, *Sayings of Buddha, The Iti-vuttaka* 47-48, with the general term "religionist" in place of the technical designation "monk"

CHRISTIANITY

7. Matthew 10.22; sim. 24.13; Mark 13.13
8. Luke 2.30-31
9. Luke 3.6; Kent, *SBNT* 10: sim. Judaism and Christianity, Isaiah 52.10
10. Acts 2.21, sim. Romans 10.13; Judaism and Christianity, Joel 2.32
11. Acts 28.28: with the universal designation "nations" in place of the particularistic "Gentiles," a translation of the Greek word "ethnesin"
12. Romans 1.16
13. Ephesians 2.8
14. Philippians 2.12, 13

15. 1 Timothy 4.10; sim. 2.3, 4
16. Titus 2.11-12
17. Hebrews 2.3

HINDUISM

18. Rig Veda 2.23.7, 8: Griffith, *Rigveda* 1.287, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brihaspati"
19. Atharva Veda 6.120.1, 2: Griffith, *Atharva-veda* 1.311, with "the Deity" in place of the Sanskrit designation "Agni Garhapatya," with "Heaven" in place of "Dyaus," and with "the universe" in place of "Aditi"; cf. *SBE* 42.165-166; Muir, *OST* 5.299-300
20. Svetasvatara Upanishad 1.8, 10, 11. The second line of this quotation occurs also in 2.15; 4.16; 5.13; 6.13: Hume, *TPU* 395, 396; also 399, 405, 407, 410
21. Svetasvatara Upanishad 6.20: Hume, *TPU* 411
22. Bhagavad Gita 5.28; sim. 5.26: an original translation from the Sanskrit; cf. Hill, *Bhagavad Gita* 153; Davies, *Bhagavad Gita*, 72
23. Bhagavad Gita 10.3: Davies, *Bhagavad Gita* 110
24. Bhagavad Gita 16.21, 22: Davies, *Bhagavad Gita* 157
25. Bhagavad Gita 18.66: *SBE* 8.129
26. Bhagavata Purana 11.19.2: Subba Rau, *Srimad Bhagavatam* 2.3.119, with "heaven" in place of the technical Sanskrit designation "Swarga," and with "salvation" in place of the technical Sanskrit designation "Moksha"; cf. Dutt, *Srimad Bhagabatam* 11.74
27. Bhagavata Purana 11.19.10: Dutt, *Srimad Bhagabatam* 11.75; cf. Subba Rau, *Srimad Bhagavatam* 2.3.120

ISLAM

28. Koran 8.29: Rodwell, *Koran* 377
29. Koran 47.2: Rodwell, *Koran* 382

JAINISM

30. Acaranga Sutra 1.5.2.5: *SBE* 22.45
31. Uttara-Dhyayana Sutra 6.10: *SBE* 45.26
32. Uttara-Dhyayana Sutra 7.17: *SBE* 45.29
33. Uttara-Dhyayana Sutra 23.33: *SBE* 45.123
34. Uttara-Dhyayana Sutra 28.3: *SBE* 45.152

JUDAISM AND CHRISTIANITY

35. Exodus 15.2
36. Psalms 34.18-19
37. Psalms 34.22
38. Psalms 35.9; sim. 1 Samuel 2.1; Isaiah 25.9
39. Psalms 37.39, 40; sim. 86.2
40. Psalms 51.14
41. Psalms 68.19
42. Psalms 98.2: English Revised Version
43. Psalms 149.4
44. Isaiah 30.15
45. Isaiah 45.18, 21, 22
46. Isaiah 52.10; sim. Psalms 98.3; Christianity, Luke 3.6

SIKHISM

47. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.316
48. Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.330

49. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.346
50. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.119
51. Hymns of Guru Arjan, Sukhmani, Ashtapadi 9.7: Macauliffe, *Sikh Religion* 3.227
52. Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.35
53. Namdev's Hymns, Dhanasari 5: Macauliffe, *Sikh Religion* 6.50
54. Kabir's Sloks 54: Macauliffe, *Sikh Religion* 6.286
55. Kabir's Sloks 58: Macauliffe, *Sikh Religion* 6.287

TAOISM

56. Tao Teh King 62.1, 4: Giles, *SLT* 28, with "the Supreme" in place of the technical Chinese designation "Tao"; cf. Goddard, *Laotzu's Tao* 42, 43
57. Tao Teh King 67.4: Carus, *CRV* 122, where the reference-number for this passage is Tao Teh King 67.5; cf. *SBE* 39.110

ZOROASTRIANISM

58. Yasna 30.11: Irani, *Divine Songs of Zarathushtra* 29
59. Yasna 41.4: *SBE* 31.290, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"

CHAPTER 14: REWARDS AND PUNISHMENTS

BUDDHISM

1. Mahavagga 1.38.11: *SBE* 13.190-191
2. Dhammapada 117-119, 120: *SBE* 10.1.34, 1st ed.
3. Dhammapada 125; sim. Iti-vuttaka 89: Wagiswara and Saunders, *BWV* 39; sim. Moore, *Sayings of Buddha, The Iti-vuttaka* 104
4. Dhammapada 178: *SBE* 10.1.48, 1st ed., 10.1.48-49, 2nd ed.; cf. Monier-Williams, *Buddhism* 128
5. Iti-vuttaka 99: Moore, *Sayings of Buddha, The Iti-vuttaka* 117

CHRISTIANITY

6. Matthew 6.1, 4: Montgomery, *CTNT* 14, 15
7. Matthew 7.1-2: *Westminster Version of the Sacred Scriptures*, NT 1.28
8. Luke 6.35: English and American Revised Versions
9. Romans 2.5, 6-8, 9, 10: English and American Revised Versions
10. 1 Corinthians 3.8
11. Galatians 6.7-8
12. Colossians 3.23, 24, 25; sim. Romans 2.11
13. 2 Timothy 4.7-8

CONFUCIANISM

14. Shu King 2.1.3: *SBE* 3.41
15. Shu King 4.3.2; sim. 4.4.4: Legge, *CCT* 3.1.186; sim. 3.1.198; cf. *SBE* 3.90; sim. *SBE* 3.95
16. Shu King 5.21.3: *SBE* 3.233
17. Shu King 5.27.5: *SBE* 3.260
18. Shu King 5.27.6: *SBE* 3.264

HINDUISM

19. Laws of Manu 4.170-174: *SBE* 25.155-156, with the universal pronoun "one" in place of the particularistic "he"
20. Bhagavad Gita 2.47: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 39; Barnett, *Bhagavad Gita* 93
21. Bhagavata Purana 3.30.29: Subba Rau, *Srimad Bhagavatam* 1.1.367
22. Bhagavata Purana 6.1.45: Dutt, *Srimad Bhagabatam* 6.4; cf. Subba Rau, *Srimad Bhagavatam* 1.3.131
23. Bhagavata Purana 10.4.18: Dutt, *Srimad Bhagabatam* 10.21; cf. Subba Rau, *Srimad Bhagavatam*, 2.2.24

ISLAM

24. Koran 2.180: Rodwell, *Koran* 357
25. Koran 2.279: Rodwell, *Koran* 370
26. Koran 3.138; sim. 3.139: Rodwell, *Koran* 399; sim. 399
27. Koran 3.155: Pickthall, *Glorious Koran* 85, where the reference-number for this passage is Koran 3.161; cf. Rodwell, *Koran* 401
28. Koran 3.195: Sale's Translation in Wherry, *CCQ* 2.61, where the reference-number for this passage is Koran 3.196; cf. Rodwell, *Koran* 404
29. Koran 4.114: Ali, *Holy Qur-an* 232, with "God" in place of the Arabic designation for the Deity "Allah"
30. Koran 6.132: Rodwell, *Koran* 329
31. Koran 9.121; also 11.117; 12.56; 12.90; 18.29: Rodwell, *Koran* 484; also 225, 235, 238, 183
32. Koran 16.99: Sale's Translation in Wherry, *CCQ* 3.43
33. Koran 27.91: Sale's Translation in Wherry, *CCQ* 3.250
34. Koran 28.80: Rodwell, *Koran* 254
35. Koran 32.17: Sale's Translation in Wherry, *CCQ* 3.304-305

JAINISM

36. Uttara-Dhyayana Sutra 4.3: *SBE* 45.18
37. Uttara-Dhyayana Sutra 5.22: *SBE* 45.23
38. Uttara-Dhyayana Sutra 13.10: *SBE* 45.58
39. Uttara-Dhyayana Sutra 18.25: *SBE* 45.83
40. Sutra-Kritanga Sutra 1.2.1.4: *SBE* 45.250
41. Sutra-Kritanga Sutra 1.2.1.6: *SBE* 45.250

JUDAISM AND CHRISTIANITY

42. Deuteronomy 4.29
43. Psalms 19.9, 11
44. Psalms 37.9, 10, 11
45. Psalms 58.11: English and American Revised Versions
46. Proverbs 11.18: English and American Revised Versions
47. Proverbs 22.8: English and American Revised Versions
48. Jeremiah 25.14
49. Hosea 8.7: English and American Revised Versions
50. Obadiah 15: English Revised Version

SIKHISM

51. Siri Rag 4.1: Trumpp, *Adi Granth* 23
52. Asa ki War, Slok 17: Macauliffe, *Sikh Religion* 1.241; cf. Trumpp, *Adi Granth* 648

53. Hymns of Guru Nanak, Siri Rag, Ashtapadi 6; sim. Hymns of Guru Ram Das, Gauri ki War 1; Hymns of Guru Arjan, Jaitsari ki War, Pauri 4: Macauliffe, *Sikh Religion* 1.270; cf. Trumpp, *Adi Granth* 79; sim. Macauliffe, *Sikh Religion* 2.300, again 306; 3.373
54. Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.329

TAOISM

55. Kwang Tze 3.1: *SBE* 39.198
56. Kwang Tze 32.2: Giles, *Chuang Tzu* 426; cf. *SBE* 40.205
57. Tai-Shang Kan-Ying Pien, characters 12-19: Douglas, *CT* 257; cf. Suzuki and Carus, *TSKYP* 13, 51; also *SBE* 40.235
58. Tai-Shang Kan-Ying Pien, characters 253-265; Suzuki and Carus, *TSKYP* 19; cf. 53; *SBE* 40.237

ZOROASTRIANISM

59. Yasna 34.13: Moulton, *EZ* 363, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
60. Yasna 46.10: Smith, *Studies in the Gathas* 125, with "Lord" in place of the Avestan designation for the Deity "Ahura"
61. Fragments of the Nasks 5, Tahmuras' Fragments 25, 26: *SBE* 4.285, 287

CHAPTER 15: FUTURE LIFE AND IMMORTALITY

BUDDHISM

1. Dhammapada 21: *SBE* 10.1.9
2. Dhammapada 114: Wagiswara and Saunders, *BWV* 37
3. Dhammapada 131: *SBE* 10.1.36
4. Dhammapada 177: Wagiswara and Saunders, *BWV* 47
5. Iti-vuttaka 26: Moore, *Sayings of Buddha, The Iti-vuttaka* 39
6. Iti-vuttaka 71: Moore, *Sayings of Buddha, The Iti-vuttaka* 81

CHRISTIANITY

7. Luke 18.29-30: English and American Revised Versions
8. John 14.2
9. 1 Corinthians 15.54
10. 2 Corinthians 5.1: Ballantine, *RNT* 305
11. 1 John 2.17

CONFUCIANISM

12. Shi King 1.10.11.3: Allen, *BCP* 155; cf. Legge, *CCT* 4.1.187; Jennings, *Shi King* 136
13. Li Ki 21.2.1: *SBE* 28.220

HINDUISM

14. Atharva Veda 10.8.44: an original translation from the Sanskrit; cf. Whitney and Lanman, *Atharva-veda Samhita* 2.601; Griffith, *Atharva-veda* 2.42; Muir, *OST* 4.18; 5.386; Muir, *MTSW* 1, also 197
15. Atharva Veda 14.1.42: Griffith, *Atharva-veda* 2.167
16. Brihad-Aranyaka Upanishad 4.4.4: Hume, *TPU* 140; cf. *SBE* 15.175-176
17. Kena Upanishad 9 and 12 (or 2.1 and 4): Hume, *TPU* 336, 337, with "the Supreme" in place of the Sanskrit designation "Brahma"

18. Katha Upanishad 1.12: *SBE* 15.4
19. Svetasvatara Upanishad 4.15, 16, 17; partly also 3.10, 11, 13; Katha Upanishad 6.9: Hume, *TPU* 405; also 401; 359; with "the Supreme" in place of the Sanskrit designation "Brahma"
20. Laws of Manu 4.238-242: Burnell and Hopkins, *Ordinances of Manu* 107-108
21. Laws of Manu 4.243: Dutt, *Manu Samhita* 168
22. Laws of Manu 11.10: *SBE* 25.432
23. Bhagavad Gita 2.22: Arnold, *Song Celestial* 25, a poetic rendering, rather than a word-for-word translation
24. Bhagavad Gita 16.7, 8-16: Davies, *Bhagavad Gita* 156-157, with "the wicked" in place of the technical Sanskrit designation "asuras"
25. Bhagavad Gita 18.56, 58: Mitra, *Bhagavad Gita* 190
26. Bhagavad Gita 18.63, 64, 65, 66, 68, 69, 70, 71: Davies, *Bhagavad Gita* 175-177
27. Mahabharata 5.33.63: Monier-Williams, *Indian Wisdom* 445; Muir, *MTSW* 80, also 271; the reference-number in these three cases is Mahabharata 5.1028; cf. Dutt, *Mahabharata* 5.44
28. Mahabharata 5.46.20: Dutt, *Mahabharata* 5.76
29. Mahabharata 5.46.22: Dutt, *Mahabharata* 5.76
30. Mahabharata 5.46.23: Dutt, *Mahabharata* 5.76
31. Agni Purana 159.7, 8-11, 13, 14: Dutt, *Agni Puranam* 1.615, 616, with "Paradise" in place of "Elysium"

ISLAM

32. Koran 2.104: *SBE* 6.15
33. Koran 3.163: Sale's Translation in Wherry, *CCQ* 2.52, 53, where the reference-number for this passage is Koran 3.170
34. Koran 4.79; sim. 4.52; 4.123; and repeatedly: Rodwell, *Koran* 419; sim. 417, 424
35. Koran 7.40-41: Rodwell, *Koran* 297; cf. *SBE* 6.142
36. Koran 10.63, 64, 65: Rodwell, *Koran* 280
37. Koran 12.109: Rodwell, *Koran* 239
38. Koran 13.20, 21, 22: *SBE* 6.235
39. Koran 19.61: *SBE* 9.31
40. Koran 28.77: Rodwell, *Koran* 253
41. Koran 40.1-3: Rodwell, *Koran* 240

JAINISM

42. Uttara-Dhyayana Sutra 18.25; sim. Sutra-Kritanga Sutra 1.5.1.3: *SBE* 45.83; sim. *SBE* 45.279
43. Uttara-Dhyayana Sutra 18.27: *SBE* 45.84
44. Uttara-Dhyayana Sutra 29.73: *SBE* 45.173, with "heaven" in place of the technical Prakrit designation "akasha"

JUDAISM AND CHRISTIANITY

45. Psalms 23.6
46. Psalms 49.15
47. Psalms 133.3
48. Ecclesiastes 12.5, 7: American Revised Version
49. Isaiah 25.8
50. Isaiah 26.19: English and American Revised Versions
51. Daniel 12.3: American Revised Version
52. Hosea 13.14

SIKHISM

53. Japji 21: Macauliffe, *Sikh Religion* 1.207; cf. Trumpp, *Adi Granth* 7
54. Hymns of Guru Ram Das, Gujari: Macauliffe, *Sikh Religion* 2.318
55. Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.8: Macauliffe, *Sikh Religion* 3.224
56. Kabir's Hymns, Gauri 10: Macauliffe, *Sikh Religion* 6.147-148
57. Kabir's Hymns, Gauri 20: Macauliffe, *Sikh Religion* 6.152
58. Kabir's Sloks 16: Macauliffe, *Sikh Religion* 6.280
59. Kabir's Sloks 22: Macauliffe, *Sikh Religion* 6.281

TAOISM

60. Tao Teh King 16.2: Giles, *SLT* 24, with "the Eternal" in place of the Chinese designation "Tao"; cf. *SBE* 39.59, 60
61. Tao Teh King 50.1: Goddard, *Lao Tzu's Tao* 36
62. Tao Teh King 52.3: Goddard, *Lao Tzu's Tao* 37, with "the Eternal" in place of the Chinese designation "Tao"
63. Tao Teh King 55.3: Carus *CRV* 112
64. Tao Teh King 55.4: *SBE* 39.99, with "the Eternal" in place of the Chinese designation "Tao"
65. Kwang Tze 17.9: *SBE* 39.386
66. Kwang Tze 22.5: Giles, *Chuang Tzu* 285; cf. *SBE* 40.65

ZOROASTRIANISM

67. Yasna 30.4: Professor A. V. Williams Jackson's translation in *The World's Best Literature* 2.1089
68. Yasna 45.7: Moulton, *EZ* 371, with "the Wise Lord" in place of the Avestan designation for the Deity "Mazda Ahura"
69. Yasna 47.1: Moulton, *EZ* 376, with "the Wise Lord" in place of the Avestan designation for the Deity "Mazda Ahura"
70. Yasna 60.1; sim. 43.3: *SBE* 31.310, with "the Lord" in place of the Avestan designation for the Deity "Ahura"; sim. *SBE* 31.99

CHAPTER 16: WHAT IS MAN?

BUDDHISM

1. Dhammapada 1; also 2: *SBE* 10.1.3; also 10.1.4

CHRISTIANITY

2. Matthew 4.4
3. Matthew 6.26: English and American Revised Versions
4. Matthew 26.41; sim. Mark 14.38
5. Mark 10.6; sim. Matthew 19.4
6. John 11.52: English and American Revised Versions
7. Romans 8.14-16: English and American Revised Versions
8. 1 Corinthians 3.17; sim. 2 Corinthians 6.16
9. 2 Corinthians 4.16: English and American Revised Versions
10. Hebrews 2.6, 7, 8; sim. Judaism and Christianity, Psalms 8.4, 5, 6
11. James 3.9: English and American Revised Versions

CONFUCIANISM

12. Shu King 5.4.1.2: Legge, *CCT* 3.2.320
13. Shi King 3.3.1.1.7-8: Legge, *CCT* 4.2.505; cf. *SBE* 3.410-411
14. Li Ki 7.3.1; sim. 7.3.7: *SBE* 27.380; sim. 382
15. Li Ki 21.2.14; sim. Shu King 5.1.1.3; Hsiao King 9: *SBE* 28.229; sim. Legge, *CCT* 3.2.283; *SBE* 3.476
16. Doctrine of the Mean 20.7; sim. Li Ki 28.2.8: Lyall and Chien-Kun, *Chung Yung* 11-12, with the universal pronoun "one" in place of the particularistic "he"; cf. Legge, *Confucius* 133; sim. *SBE* 28.313
17. Analects 4.15.2: Legge, *Confucius* 26
18. Analects 17.2: Legge, *Confucius* 94
19. Mencius 3.1.1.2: Legge, *Mencius* 70
20. Mencius 6.1.2.2: Legge, *Mencius* 150
21. Mencius 6.1.15.1: Legge, *Mencius* 161

HINDUISM

22. Satapatha Brahmana 3.8.4.1: *SBE* 26.210
23. Satapatha Brahmana 4.5.5.7: *SBE* 26.407, with "the Divine" in place of the Sanskrit designation for the Deity "Indra"
24. Aitareya Aranyaka 2.3.2.4 and 2.3.3.1; *SBE* 1.222, 223
25. Chandogya Upanishad 3.14.1: Hume, *TPU* 209
26. Bhagavad Gita 2.23, 24, 25: an original translation from the Sanskrit; cf. *SBE* 8.45
27. Mahabharata 3.32.57: Muir, *MTSW* 282, where the reference-number for this passage is 3.1259; cf. Dutt, *Mahabharata* 3.48
28. Mahabharata 12.300.20: Hopkins, *Religions of India* title-page; cf. Dutt, *Mahabharata* 12.464
29. Bhagavata Purana 1.2.10: Subba Rau, *Srimad Bhagavatam* 1.1.7

ISLAM

30. Koran 2.28: Rodwell, *Koran* 340
31. Koran 33.35: Rodwell, *Koran* 437-438
32. Koran 75.38, 39: Rodwell, *Koran* 57
33. Koran 89.14-17: Rodwell, *Koran* 54

JAINISM

34. Uttara-Dhyayana Sutra 10.20: *SBE* 45.44
35. Uttara-Dhyayana Sutra 23.38: *SBE* 45.124

JUDAISM AND CHRISTIANITY

36. Genesis 5.1, 2; sim. 1.27, 28
37. Psalms 8.1-2, 3, 4, 5, 6: Moffatt, *Holy Bible, A New Translation*
38. Ecclesiastes 3.11: American Revised Version
39. Ecclesiastes 7.29: Moffatt, *Holy Bible, A New Translation*
40. Isaiah 64.8
41. Hosea 1.10

SIKHISM

42. Hymns of Guru Nanak, Rag Malar: Macauliffe, *Sikh Religion* 1.374, 375
43. Rahiras, Guru Arjan, Rag Asa: Macauliffe, *Sikh Religion* 1.257
44. Hymns of Guru Arjan, Sukhmani, Ashtapadi 11.5: Macauliffe, *Sikh Religion* 3.232; cf. Trumpp, *Adi Granth* 396
45. Kabir's Hymns, Gauri 6: Macauliffe, *Sikh Religion* 6.145

TAOISM

46. Kwang Tze 5.3: Giles, *Chuang Tzu* 61; cf. *SBE* 39.228
47. Kwang Tze 5.5: Giles, *Chuang Tzu* 66; cf. *SBE* 39.234
48. Kwang Tze 5.5: Giles, *Chuang Tzu* 66, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.234
49. Kwang Tze 23.7: Giles, *Chuang Tzu* 301; cf. *SBE* 40.82
50. Kwang Tze 31: Giles, *Chuang Tzu* 420; cf. *SBE* 40.199
51. Kwang Tze 32.10: Giles, *Chuang Tzu* 430-431; cf. *SBE* 40.209

ZOROASTRIANISM

52. Yasna 31.11: Jackson, *Hymn of Zoroaster* 9, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
53. Yasna 43.15: Smith, *Studies in the Gathas* 106
54. Fragments 8, Aogemaide 30: *SBE* 4.376, with "righteousness" in place of the technical Avestan designation "asha"

CHAPTER 17: THE WISE MAN AND THE FOOLISH

BUDDHISM

1. Anguttara Nikaya 1.8.8; sim. 1.8.6; 1.9.1: Pali Text Society, *BGSAN* 1.11; cf. Gooneratne, *Anguttara Nikaya* 16, where the reference-number for this passage is Anguttara Nikaya 1.8.9; sim. Gooneratne, *Anguttara Nikaya* 15 and 16, where the reference-numbers for these passages are Anguttara Nikaya 1.8.7 and 1.9.1
2. Dhammapada 61: *SBE* 10.1.20
3. Dhammapada 63: *SBE* 10.1.20
4. Dhammapada 69: Woodward, *BPV* 16
5. Dhammapada 76, 77: *SBE* 10.1.23
6. Dhammapada 121-122: *SBE* 10.1.34
7. Dhammapada 158: Wagiswara and Saunders, *BWV* 44
8. Iti-vuttaka 37: Moore, *Sayings of Buddha, The Iti-vuttaka* 50

CHRISTIANITY

9. Matthew 7.24-27
10. Matthew 12.35
11. Romans 1.21-22: English and American Revised Versions
12. Romans 8.5-6: Weymouth, *MSNT* 367
13. Ephesians 5.15
14. James 1.5
15. James 3.13: Ballantine, *RNT* 390

CONFUCIANISM

16. Shi King 3.3.10: Legge, *Shi King* 329
17. Li Ki 28.2.8; sim. Doctrine of the Mean 20.7: *SBE* 28.313; sim. Legge, *Confucius* 133
18. Analects 2.14: Ku Hung-Ming, *DSC* 10
19. Analects 4.16: Soothill, *Analects of Confucius* 237
20. Analects 7.36: Soothill, *Analects of Confucius* 377
21. Analects 12.16: Soothill, *Analects of Confucius* 587
22. Analects 15.1.3: Soothill, *Analects of Confucius* 719

23. Analects 15.20: Soothill, *Analects of Confucius* 745
 24. Analects 15.31: Ku Hung-Ming, *DSC* 140; cf. Legge, *Confucius* 87; Jennings, *Confucian Analects* 177

HINDUISM

25. Rig Veda 1.164.21: Griffith, *Rigveda* 1.223
 26. Katha Upanishad 2.1, 2: Hume, *TPU* 346
 27. Katha Upanishad 4.2: Hume, *TPU* 353
 28. Bhagavad Gita 3.25: Davies, *Bhagavad Gita* 51
 29. Bhagavad Gita 4.33, 34: Johnston, *Bhagavad Gita* 17
 30. Bhagavad Gita 7.17; sim. 10.8, 9: Davies, *Bhagavad Gita* 88; sim. Besant and Das, *Bhagavad-Gita* 177
 31. Mahabharata 5.34.33: Monier-Williams, *Indian Wisdom* 445, where the reference-number for this passage is 5.1126; cf. Dutt, *Mahabharata* 5.47
 32. Mahabharata 14.46.34: *SBE* 8.365, where the reference-number for this passage is Anugita 31; cf. Dutt, *Mahabharata* 14.52; Roy, *Mahabharata* 12.115-116

ISLAM

33. Koran 2.272: Rodwell, *Koran* 369
 34. Koran 35.25: *SBE* 9.160

JAINISM

35. Acaranga Sutra 1.6.4.2: *SBE* 22.59
 36. Uttara-Dhyayana Sutra 1.8, 9: *SBE* 45.2
 37. Sutra-Kritanga Sutra 1.10.20-21: *SBE* 45.309
 38. Sutra-Kritanga Sutra 2.2.78: *SBE* 45.384

JUDAISM AND CHRISTIANITY

39. Psalms 1.1-6
 40. Proverbs 9.10
 41. Proverbs 10.8, 14
 42. Proverbs 12.15
 43. Proverbs 15.31, 33
 44. Proverbs 17.10
 45. Jeremiah 9.23, 24: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity "Jehovah"

TAOISM

46. Tao Teh King 2.3: Goddard, *Laotzu's Tao* 12
 47. Tao Teh King 49.3: Goddard, *Laotzu's Tao* 36
 48. Tao Teh King 63.3: Goddard, *Laotzu's Tao* 43
 49. Tao Teh King 70.3: Old, *SWL* 156
 50. Tao Teh King 71.2: Goddard, *Laotzu's Tao* 48
 51. Tao Teh King 79.2: Carus, *CRV* 129
 52. Tao Teh King 81.1: Goddard, *Laotzu's Tao* 52; cf. *SBE* 39.123
 53. Kwang Tze 6.1: Giles, *Chuang Tzu* 68; cf. *SBE* 39.236
 54. Kwang Tze 11.7: Giles, *Chuang Tzu* 134, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.305, 306
 55. Kwang Tze 25.1: Giles, *Chuang Tzu* 336, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 40.115
 56. Kwang Tze 33.4: Giles, *Chuang Tzu* 445; cf. *SBE* 40.224

ZOROASTRIANISM

57. Yasna 30.3, 2: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.29 and Moulton, *EZ* 132
58. Yasna 31.12: Jackson, *Hymn of Zoroaster* 11, with "piety" in place of the technical Avestan designation "Armaiti"
59. Yasna 31.22: Smith, *Studies in the Gathas* 81, with "Lord" in place of the Avestan designation for the Deity "Ahura"
60. Yasna 62.4-5: *SBE* 31.314
61. Vendidad 4.44, 45: *SBE* 4.46
62. Vendidad 19.10: *SBE* 4.212

CHAPTER 18: THE PERFECT MAN

BUDDHISM

1. Mahavagga 1.2.3: *SBE* 13.79, 80, with "first-class person" in place of the technical Pali designation "Brahmana"
2. Cullavagga 7.4.6: *SBE* 20.261, with "Brother" and "Brethren" in place of the technical Pali designations "Bhikkhu" and "Bikkhus"
3. Maha-Parinibbana Sutta 5.62: *SBE* 11.108
4. Dhammapada 142: *SBE* 10.1.39, with "first-class person" in place of the technical Pali designation "Brahmana"
5. Dhammapada 270; sim. 405; Tevijja Sutta 2.1: *SBE* 10.1.67, with "noble" in place of the technical Pali designation "Ariya"; sim. *SBE* 10.1.93; 11.189
6. Dhammapada 399: *SBE* 10.1.92, with "first-class person" in place of the technical Pali designation "Brahmana"
7. Dhammapada 403: Woodward, *BPV* 90, where the reference-number for this passage is Dhammapada 401; with "first-class person" in place of the technical Pali designation "Brahmana"; cf. *SBE* 10.1.93; Wagiswara and Saunders, *BWV* 81
8. Dhammapada 406: Silacara, *DWT* 49, with "first-class person" in place of the technical designation "Brahmin"

CHRISTIANITY

9. Matthew 5.48: Kent, *SBNT* 92
10. Matthew 20.27, 28
11. Colossians 4.12
12. 1 Thessalonians 3.10: Weymouth, *MSNT* 500
13. 2 Timothy 3.16-17: English and American Revised Versions
14. Titus 1.7-9: American Revised Version
15. Hebrews 6.1
16. 1 Peter 1.15: English and American Revised Versions

CONFUCIANISM

17. Li Ki 1.1.1.3: *SBE* 27.62
18. Li Ki 28.1.36, 39; sim. Doctrine of the Mean 14.1, 2, 4: *SBE* 28.306, 307; sim. Legge, *Confucius* 129
19. Li Ki 28.2.19; sim. Doctrine of the Mean 20.18: *SBE* 28.317, 318; sim. Legge, *Confucius* 137
20. Li Ki 28.2.22; sim. Doctrine of the Mean 22: *SBE* 28.319; sim. Legge, *Confucius* 138

21. Li Ki 28.2.27; sim. Doctrine of the Mean 25.2: *SBE* 28.321; Legge, *Confucius* 139
22. Li Ki 28.2.28, 30; sim. Doctrine of the Mean 25.3; 26.1: *SBE* 28.321; sim. Legge, *Confucius* 139
23. Li Ki 38.6: *SBE* 28.404
24. Li Ki 39.28; sim. Great Learning 10.12: *SBE* 28.421; sim. Legge, *Confucius* 120
25. I King, Appendix 1.14: *SBE* 16.285
26. Doctrine of the Mean 27.6; sim. Li Ki 28.2.39; 30.19: Legge, *Confucius* 141; sim. *SBE* 28.323; 28.360-361
27. Analects 13.3: Jennings, *Confucian Analects* 144
28. Analects 14.13.2: Legge, *Confucius* 76
29. Analects 16.8.1: Legge, *Confucius* 92
30. Mencius 7.1.33.3: Legge, *Mencius* 186

HINDUISM

31. Chandogya Upanishad 8.7.1: an original translation from the Sanskrit; cf. Hume, *TPU* 268
32. Laws of Manu 6.8: an original translation from the Sanskrit; cf. *SBE* 25.199-200
33. Laws of Manu 6.46, 47, 48: an original translation from the Sanskrit; cf. *SBE* 25.207
34. Laws of Manu 12.10-11: an original translation from the Sanskrit; cf. *SBE* 25.485
35. Bhagavad Gita 5.6, 7: an original translation, with "the Supernal" in place of the Sanskrit designation "Brahma"; cf. Davies, *Bhagavad Gita* 69; Barnett, *Bhagavad Gita* 108-109
36. Bhagavad Gita 7.1, 3: Davies, *Bhagavad Gita* 86
37. Bhagavad Gita 13.27, 28: Mitra, *Bhagavad Gita* 144
38. Bhagavad Gita 16.1-3: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 155; Barnett, *Bhagavad Gita* 158
39. Bhagavata Purana 4.4.12: Dutt, *Srimad Bhagabatam* 4.14; cf. Subba Rau, *Srimad Bhagavatam* 1.2.18-19
40. Bhagavata Purana 11.11.28, 29: Subba Rau, *Srimad Bhagavatam* 2.3.70-71; cf. Dutt, *Srimad Bhagabatam* 11.45
41. Vishnu Purana 3.12.41: Dutt, *Vishnu Puranam* 211; cf. Wilson, *Vishnu Puranam* 3.144

ISLAM

42. Koran 2.172: Rodwell, *Koran* 356
43. Koran 3.13, 14, 15: Rodwell, *Koran* 387
44. Koran 22.35, 36: Rodwell, *Koran* 456
45. Koran 35.11: Sale's Translation in Wherry, *CCQ* 3.343-344

JAINISM

46. Acaranga Sutra 1.2.6.3: *SBE* 22.26
47. Acaranga Sutra 1.2.6.5: *SBE* 22.27
48. Acaranga Sutra 1.3.4.1: *SBE* 22.33
49. Acaranga Sutra 1.7.3.1: *SBE* 22.66
50. Uttara-Dhyayana Sutra 11.10-13: *SBE* 45.47
51. Uttara-Dhyayana Sutra 28.30: *SBE* 45.156

JUDAISM AND CHRISTIANITY

52. Genesis 17.1
53. Leviticus 11.1, 44; sim. 11.45; 19.2; 20.7; 20.26; 21.8

- 54. 1 Kings 8.61; sim. 2 Samuel 22.33; 2 Kings 20.3
- 55. Job 8.20
- 56. Psalms 15.2-4, 5; sim. Isaiah 33.15, 16, 17
- 57. Psalms 18.32
- 58. Psalms 37.37

SIKHISM

- 59. Hymns of Guru Nanak, Siri Rag ki War: Macauliffe, *Sikh Religion* 1.278
- 60. Hymns of Guru Ram Das, Supplementary Sloks: Macauliffe, *Sikh Religion* 2.349, 350
- 61. Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.1, 2, 7, 5, 8: Macauliffe, *Sikh Religion* 3.221, 222, 223, 224; cf. Trumpp, *Adi Granth* 391, 393, 392, 393

TAOISM

- 62. Tao Teh King 22.1-3: Old, *SWL* 59-60; cf. *SBE* 39.65; Carus, *CRV* 88; Chalmers, *SOPL* 16-17
- 63. Tao Teh King 27.3: Carus, *CRV* 92
- 64. Kwang Tze 4.1: Giles, *Chuang Tzu* 41; cf. *SBE* 39.207
- 65. Kwang Tze 5.1: *SBE* 39.224
- 66. Kwang Tze 12.2: *SBE* 39.310
- 67. Kwang Tze 20.4: Giles, *Chuang Tzu* 252; cf. *SBE* 40.33
- 68. Kwang Tze 21.1: Giles, *Chuang Tzu* 261, 262, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 40.42-43
- 69. Kwang Tze 23.6: Giles, *Chuang Tzu* 301; cf. *SBE* 40.81
- 70. Kwang Tze 24.10: *SBE* 40.105; cf. Giles, *Chuang Tzu* 326
- 71. Kwang Tze 26.8: Giles, *Chuang Tzu* 359; cf. *SBE* 40.138, 139

ZOROASTRIANISM

- 72. Yasna 10.16: Spiegel-Bleeck, *Avesta* 2.58, where the reference-number for this passage is Yasna 10.46-50; cf. *SBE* 31.243
- 73. Yasna 31.16: Jackson, *Hymn of Zoroaster* 13, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura"
- 74. Yasna 43.3: Irani, *Divine Songs of Zarathushtra* 37, with "Lord" in place of the Avestan designation for the Deity "Ahura," and with "Wise One" in place of "Mazda"; cf. *SBE* 31.99
- 75. Vendidad 4.43: *SBE* 4.45

CHAPTER 19: HUMILITY

BUDDHISM

- 1. Dhammapada 81: *SBE* 10.1.24
- 2. Dhammapada 245: *SBE* 10.1.62
- 3. Dhammapada 407: *SBE* 10.1.93, with "first-class person" in place of the technical Pali designation "Brahmana"
- 4. Iti-vuttaka 6: Moore, *Sayings of Buddha, The Iti-vuttaka* 24
- 5. Sutta Nipata 131: *SBE* 10.2.22

CHRISTIANITY

- 6. Matthew 18.3-4
- 7. Matthew 20.26-27; sim. 23.11; Mark 9.35; 10.43, 44; Luke 9.48; 22.26
- 8. Matthew 23.12; sim. Luke 14.11

9. Philippians 2.3-4

10. 1 Peter 5.5, 6, 7; sim. James 4.10

CONFUCIANISM

11. Shu King 2.2.3: *SBE* 3.52

12. Shu King 4.2.4: *SBE* 3.89

13. Shu King 4.6.4: *SBE* 3.103

14. Shu King 4.7.1.2: *SBE* 3.107

15. Li Ki 1.1.1.25; sim. 27.9: *SBE* 27.65; sim. 28.287

16. Li Ki 28.2.60; also Doctrine of the Mean 33.1: *SBE* 28.328; also Legge, *Confucius* 145

17. Li Ki 29.2.1: *SBE* 28.336

18. Analects 4.14; sim. 1.1.3; 1.16; 14.32; 15.18: Legge, *Confucius* 26; sim. 1; 16; 80; 85

19. Analects 14.29: Soothill, *Analects of Confucius* 689

20. Mencius 4.2.18.3: Legge, *Mencius* 114

HINDUISM

21. Katha Upanishad 2.5; sim. Mundaka Upanishad 1.2.8; Maitri Upanishad 7.9: Hume, *TPU* 346; sim. 368, 456

22. Bhagavad Gita 15.5: Davies, *Bhagavad Gita* 150-151

23. Bhagavad Gita 18.53: Davis, *Bhagavad Gita* 174, with "the Supreme" in place of the Sanskrit designation "Brahma"

24. Bhagavad Gita 18.58: Davies, *Bhagavad Gita* 175

ISLAM

25. Koran 7.54: Abul-Fadl, *Quran* 2.241

26. Koran 17.39: Rodwell, *Koran* 168

27. Koran 28.83: Rodwell, *Koran* 254

28. Koran 31.17; sim. 4.41; 16.25: Sale's Translation in Wherry, *CCQ* 3.297; sim. 2.83 where the reference-number for the passage is Koran 4.35; 3.29

JAINISM

29. Sutra-Kritanga Sutra 2.2.17: *SBE* 45.361

JUDAISM AND CHRISTIANITY

30. Psalms 25.8, 9

31. Psalms 138.6

32. Psalms 147.6

33. Proverbs 3.33, 34

34. Proverbs 11.2

35. Proverbs 15.33; sim. 29.23: Moffatt, *Holy Bible, A New Translation*

36. Proverbs 16.18

37. Proverbs 27.2

38. Proverbs 29.23

39. Isaiah 57.15

SHINTO

40. Oracle of the Gods of Kasuga: Aston, *Shinto, The Way of the Gods* 369

SIKHISM

41. Siri Rag 96.2: Trumpp, *Adi Granth* 72

42. Asa ki War, Slok 7: Macauliffe, *Sikh Religion*

43. Hymns of Guru Arjan, Sukhmani, Ashtapadi 3.6: Macauliffe, *Sikh Religion* 3.206; cf. Trumpp, *Adi Granth* 383
44. Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.2: Macauliffe, *Sikh Religion* 3.221-222; cf. Trumpp, *Adi Granth* 392
45. Hymns of Guru Arjan, Sukhmani, Slok 12: Macauliffe, *Sikh Religion* 3.233
46. Kabir's Sloks 51: Macauliffe, *Sikh Religion* 6.286

TAOISM

47. Tao Teh King 24.1, 2, 3: Old, *SWL* 63, with "the Eternal" in place of the Chinese designation for the Supreme "Tao"; cf. Carus, *CRV* 89-90
48. Tao Teh King 39.3: Medhurst, *Tao Teh King* 67
49. Tao Teh King 43.1: Carus, *CRV* 104
50. Tao Teh King 45.1: *SBE* 39.88; cf. Chalmers, *SOPL* 35
51. Tao Teh King 53.1, 2: Goddard, *Laotzu's Tao* 38; cf. Carus, *CRV* 110
52. Tao Teh King 61.4: Balfour, *Taoist Texts* 38; cf. *SBE* 39.105; Parker, *China and Religion* 293; *Studies in Chinese Religion* 124; Carus, *CRV* 117, where the reference-number for this passage is 61.5
53. Tao Teh King 63.5: Carus, *CRV* 118
54. Tao Teh King 66.1-3: Medhurst, *Tao Teh King* 111; cf. *SBE* 39.109; Chalmers, *SOPL* 52
55. Tao Teh King 67.3: Balfour, *Taoist Texts* 42
56. Tao Teh King 68.1-2: Old, *SWL* 152; cf. *SBE* 39.111; Goddard, *Laotzu's Tao* 46; Carus, *CRV* 122-123
57. Tao Teh King 71.1: Goddard, *Laotzu's Tao* 47
58. Tao Teh King 77.3-4: Medhurst, *Tao Teh King* 126, with "the Eternal" in place of the Chinese designation for the Supreme "Tao"; cf. Carus, *CRV* 128, where the reference-number for this passage is Tao Teh King 77.4-5; *SBE* 39.119
59. Tao Teh King 78.1-2: Medhurst, *Tao Teh King* 127; cf. *SBE* Carus, *CRV* 128
60. Kwang Tze 4.5: Giles, *Chuang Tzu* 50; cf. *SBE* 39.216
61. Kwang Tze 15.1: *SBE* 39.363
62. Kwang Tze 20.9: *SBE* 40.41; cf. Giles, *Chuang Tzu* 260

ZOROASTRIANISM

63. Yasna 53.5: Smith, *Studies in the Gathas* 159

CHAPTER 20: UNSELFISHNESS

BUDDHISM

1. Dhammapada 285: *SBE* 10.1.70
2. Dhammapada 359: Silacara, *DWT* 44; cf. Woodward, *BPV* 79
3. Iti-vuttaka 26: Moore, *Sayings of Buddha, The Iti-vuttaka* 39
4. Sutta Nipata 101: *SBE* 10.2.18
5. Sutta Nipata 805: *SBE* 10.2.150

CHRISTIANITY

6. Mark 12.41, 42, 43, 44
7. Luke 14.13-14
8. Acts 20.35

9. Romans 15.1-2; sim. Philippians 2.3-4: Ballantine, *RNT* 274
 10. 1 Corinthians 10.24: Weymouth, *MSNT* 407

CONFUCIANISM

11. Shu King 5.20.4: *SBE* 3.229
 12. Analects 1.2.2: Soothill, *Analects of Confucius* 121
 13. Analects 4.12: Collie, *Four Books* 3.14

HINDUISM

14. Bhagavad Gita 3.13: Arnold, *Song Celestial* 39; cf. *SBE* 8.53; Barnett, *Bhagavad Gita* 98
 15. Bhagavad Gita 5.10: Thomson, *Bhagavad Gita* 38; cf. Barnett, *Bhagavad Gita* 109; Besant and Das, *Bhagavad Gita* 100
 16. Bhagavad Gita 12.13, 14, 15, 16: Davies, *Bhagavad Gita* 132
 17. Bhagavata Purana 3.29.15, 16, 17, 18, 19: Dutt, *Srimad Bhagabatam* 3.140; cf. Subba Rau, *Srimad Bhagavatam* 1.1.358-359

ISLAM

18. Koran 3.86: Rodwell, *Koran* 395
 19. Koran 4.56: Rodwell, *Koran* 417
 20. Koran 5.16: Rodwell, *Koran* 487
 21. Koran 59.9: Rodwell, *Koran* 432
 22. Koran 64.16: Rodwell, *Koran* 373

JAINISM

23. Sutra-Kritanga Sutra 1.10.18: *SBE* 45.309

JUDAISM AND CHRISTIANITY

24. Proverbs 30.8, 9

SIKHISM

25. Siri Rag 14.1; sim. Sabd 20: Trumpp, *Adi Granth* 29; sim. 50
 26. Hymns of Guru Arjan, Sukhmani, Ashtapadi 12.3: Trumpp, *Adi Granth* 400; with "millions" in place of the technical designation "crores"; cf. Macauliffe, *Sikh Religion* 3.234

TAOISM

27. Kwang Tze 1.3: Giles, *Chuang Tzu* 5; cf. *SBE* 39.169
 28. Kwang Tze 23.8: *SBE* 40.84
 29. Kwang Tze 24.2: *SBE* 40.94

CHAPTER 21: SELF-EXAMINATION AND SELF-CONTROL

BUDDHISM

1. Mahavagga 9.1.9; sim. Cullavagga 5.20.5; 7.3.7: *SBE* 17.261; sim 20.122, 123; 20.244
 2. Cullavagga 9.5.1 a, b, c, d; sim. Cullavagga 4.14.19; 9.5.7: *SBE* 20.315, 316, 317, with "brother" in place of the technical Pali designation "Bhikkhu"; sim. *SBE* 20.50; *SBE* 20.319
 3. Maha-Parinibbana Sutta 2.33: *SBE* 11.38
 4. Dhammapada 35: *SBE* 10.1.12
 5. Dhammapada 43: Silacara, *DWT* 12

6. Dhammapada 50; sim. Mahavagga 2.27.11: Wagiswara and Saunders, *BWV* 28-29; sim. *SBE* 13.285
7. Dhammapada 103-104: Silacara, *DWT* 18
8. Dhammapada 106: Wagiswara and Saunders, *BWV* 36
9. Dhammapada 159; sim. 158: *SBE* 10.1.45
10. Dhammapada 231-234: Wagiswara and Saunders, *BWV* 56
11. Dhammapada 239: Monier-Williams, *Buddhism* 129
12. Dhammapada 252: Wagiswara and Saunders, *BWV* 59
13. Dhammapada 315: Wagiswara and Saunders, *BWV* 69
14. Dhammapada 379: *SBE* 10.1.88
15. Dhammapada 380: Woodward, *BPV* 84, where the reference-number for this passage is Dhammapada 379; cf. *SBE* 10.1.89; Wagiswara and Saunders, *BWV* 78

CHRISTIANITY

16. Matthew 7.1-5
17. Romans 14.10, 12, 13
18. 1 Corinthians 10.12
19. James 3.2, 3, 4, 5

CONFUCIANISM

20. Shu King 4.3.3: *SBE* 3.91
21. Shu King 4.8.2.1.9: Legge, *CCT* 3.1.257
22. Shu King 5.9.4; sim. Mencius 4.1.4.1-2: *SBE* 3.171; sim. Legge, *Mencius* 100
23. Shu King 5.30.1: *SBE* 3.271
24. Shi King 3.3.2.5.4-6: *SBE* 3.415, where the reference-number for this passage is Shi King 3.2.5; cf. Legge, *CCT* 4.2.513
25. Shi King 3.3.2.7.1-7 and 3.3.2.8.1-4: Legge, *CCT* 4.2.514-515; cf. *SBE* 3.415, 416, where the reference-number for this passage is Shi King 3.2.7, 8
26. Li Ki 4.4.2.13: *SBE* 27.304
27. Li Ki 15.22: *SBE* 28.73
28. Li Ki 16.14: *SBE* 28.87
29. Li Ki 28.1.4; also Doctrine of the Mean 1.3; sim. Great Learning 6.2: *SBE* 28.300; also Legge, *Confucius* 124; sim. 116
30. Doctrine of the Mean 14.5: Legge, *Confucius* 129
31. Analects 1.4: Soothill, *Analects of Confucius* 125
32. Analects 1.8.4: Legge, *Confucius* 14
33. Analects 4.17: Soothill, *Analects of Confucius* 237
34. Analects 9.23: Soothill, *Analects of Confucius* 451, 453, with the universal pronoun "one" in place of the particularistic "I"
35. Analects 12.4.1, 3: Legge, *Confucius* 63
36. Analects 12.21: Lyall, *Sayings of Confucius* 64
37. Analects 13.13: Soothill, *Analects of Confucius* 623
38. Analects 14.45: Legge, *Confucius* 82
39. Analects 15.29: Jennings, *Confucian Analects* 177
40. Analects 19.8: Jennings, *Confucian Analects* 208
41. Mencius 2.1.2.7: Legge, *Mencius* 46
42. Mencius 3.2.1.5: Legge, *Mencius* 85
43. Mencius 7.2.32.3: Legge, *Mencius* 199

HINDUISM

44. Katha Upanishad 3.3-4, 6, 9; sim. Svetasvatara Upanishad 2.9; Laws of Manu 2.88: Hume, *TPU* 351, 352, with "God" in place of the Sanskrit designation for the Deity "Vishnu"; sim. *TPU* 398; *SBE* 25.46

45. Bhagavad Gita 2.14, 15: Mitra, *Bhagavad Gita* 15
46. Bhagavad Gita 2.60, 61: Paramananda, *Bhagavad Gita* 21
47. Bhagavad Gita 2.67, 68, 70: Paramananda, *Bhagavad Gita* 23, 24
48. Bhagavad Gita 5.6, 7: an original translation, with "the Supernal" in place of the Sanskrit designation "Brahma"; cf. Davies, *Bhagavad Gita* 69; Barnett, *Bhagavad Gita* 108-109
49. Bhagavad Gita 5.19, 20: Besant and Bhagavan Das, *Bhagavad Gita* 104
50. Bhagavad Gita 6.5, 6: Davies, *Bhagavad Gita* 75, 76
51. Bhagavad Gita 9.22: Hill, *Bhagavad Gita* 186
52. Bhagavad Gita 10.7: Hill, *Bhagavad Gita* 191-192
53. Bhagavad Gita 12.2: Hill, *Bhagavad Gita* 217
54. Bhagavad Gita 18.75, 78: Hill, *Bhagavad Gita* 271, 272, with "the Lord" in place of the Sanskrit designation for the Deity "Krishna"
55. Mahabharata 1.74.81: Muir, *MTSW* 110; cf. 290 and Monier-Williams, *Indian Wisdom* 444, where the reference-number in each case is Mahabharata 1.3069; cf. also Dutt, *Mahabharata* 1.109; Roy, *Mahabharata* 1.224
56. Mahabharata 5.133.7: Dutt, *Mahabharata* 5.183; cf. Roy, *Mahabharata* 5.386

JAINISM

57. Acaranga Sutra 1.2.2.1: *SBE* 22.17
58. Acaranga Sutra 1.3.4.2: *SBE* 22.34
59. Acaranga Sutra 1.5.3.2: *SBE* 22.46
60. Acaranga Sutra 1.5.3.3: *SBE* 22.46
61. Uttara-Dhyayana Sutra 9.34, 35; sim. 1.15, 16: *SBE* 45.38; sim. 45.3
62. Uttara-Dhyayana Sutra 9.36: *SBE* 45.39
63. Uttara-Dhyayana Sutra 29.26: *SBE* 45.166, with the universal pronoun "one" in place of the particularistic "he"
64. Uttara-Dhyayana Sutra 29.53: *SBE* 45.169, with the universal pronoun "one" in place of the particularistic "he"
65. Sutra-Kritanga Sutra 1.2.3.7: *SBE* 45.258
66. Sutra-Kritanga Sutra 1.2.3.19: *SBE* 45.260

JUDAISM AND CHRISTIANITY

67. Proverbs 4.23
68. Proverbs 16.32

SHINTO

69. Oracle of Tatsuta: Aston, *Shinto, The Way of the Gods* 370

TAOISM

70. Tao Teh King 33.1: *SBE* 39.75
71. Kwang Tze 16.1: Giles, *Chuang Tzu* 196; cf. *SBE* 39.369
72. Tai-Shang Kan-Ying Pien, characters 176-179: Wieger, *Moral Tenets and Customs in China* 247; cf. Suzuki and Carus, *TSKYP* 17, 52

ZOROASTRIANISM

73. Yasna 53.3: Moulton, *EZ* 388
74. Vendidad 18.27: *SBE* 4.199

CHAPTER 22: PATIENCE AND STEADFASTNESS

BUDDHISM

1. Mahavagga 10.2.20; sim. 5.4.3; Cullavagga 6.6.4: *SBE* 17.305; sim. 17.18; 20.195
2. Cullavagga 9.1.4: *SBE* 20.303
3. Maha-Parinibbana Sutta 3.66: *SBE* 11.62
4. Dhammapada 184: *SBB* 7.65; cf. *SBE* 10.1.51
5. Dhammapada 293: *SBE* 10.1.71
6. Dhammapada 399; sim. 320, 321: Silacara, *DWT* 48, with "first-class person" in place of the technical designation "Brahmin"; sim. *SBE* 10.1.78
7. Sutta Nipata 623: *SBE* 10.2.112, with "first-class person" in place of the technical Pali designation "Brahmana"

CHRISTIANITY

8. Luke 8.15
9. Luke 21.19: English and American Revised Versions
10. Romans 5.3: Moffatt, *Holy Bible, A New Translation*
11. Romans 12.12, 13: Montgomery, *CTNT* 427
12. Romans 15.5
13. Galatians 6.9
14. Ephesians 4.1, 2
15. Ephesians 4.15, 14: Moffatt, *Holy Bible, A New Translation*
16. Philippians 3.13-14: American Revised Version
17. Philippians 4.1
18. Colossians 1.10-11: Ballantine, *RNT* 338
19. 1 Thessalonians 5.14; sim. Colossians 3.12-13
20. Hebrews 6.11, 12: Goodspeed, *NTAT* 412
21. Hebrews 10.35-36
22. Hebrews 12.1
23. James 1.2-4: American Revised Version
24. 1 Peter 2.20

CONFUCIANISM

25. Shu King 5.21.3.11-13: Legge, *CCT* 3.2.542; cf. *SBE* 3.233-234
26. Shi King 3.1.7-8: *SBE* 3.410-411; also Legge, *CCT* 4.2.505, where the reference-number for this passage is 3.3.1.1.7-8
27. Doctrine of the Mean 10.5; sim. Li Ki 28.1.19: Legge, *Confucius* 126-127; sim. *SBE* 28.303

HINDUISM

28. Rig Veda 10.173.1, 2; also Atharva Veda 6.87.1, 2: Griffith, *Rigveda* 2.602, with "Deity" in place of the Sanskrit designation "Indra"; also Griffith, *Atharva-veda* 1.292, 293
29. Laws of Manu 6.47: *SBE* 25.207
30. Laws of Manu 9.300: *SBE* 25.396
31. Mahabharata 12.83.27: Dutt, *Mahabharata* 12.124; cf. Roy, *Mahabharata* 9.270
32. Bhagavata Purana 11.18.31: Dutt, *Srimad Bhagabatam* 11.72-73; cf. Subba Rau, *Srimad Bhagavatam* 2.3.116

ISLAM

33. Koran 2.148; sim. 2.42; 2.250; 7.125; 8.48; 8.67; 12.18: Rodwell, *Koran* 354; sim. 342; 366; 304; 379; 381; 231
34. Koran 2.150, 151-152: Rodwell, *Koran* 354

35. Koran 2.251: Rodwell, *Koran* 366
36. Koran 3.140: Sale's Translation in Wherry, *CCQ* 2.45, where the reference-number for this passage is Koran 3.146; cf. Rodwell, *Koran* 399; Abul-Fadl, *Quran* 2.650
37. Koran 3.200: Rodwell, *Koran* 405
38. Koran 8.48; sim. 16.127, 128: Sale's Translation in Wherry, *CCQ* 2.263; sim. 3.51
39. Koran 11.14; sim. 11.51; 13.22: Sale's Translation in Wherry *CCQ* 2.347, where the reference-number for this passage is Koran 11.12; sim. *CCQ* 2.356, where the reference-number for this passage is Koran 11.49; *CCQ* 2.402
40. Koran 16.127-128: Rodwell, *Koran* 210
41. Koran 29.58-59; sim. 16.44; 39.13: Rodwell, *Koran* 266; sim. 203; 256
42. Koran 42.41: Rodwell, *Koran* 274
43. Koran 47.5, 6-8: Rodwell, *Koran* 382

JAINISM

44. Acaranga Sutra 1.5.2.3: *SBE* 22.44
45. Acaranga Sutra 2.16.5: *SBE* 22.211-212
46. Sutra-Kritanga Sutra 1.2.1.13: *SBE* 45.251
47. Sutra-Kritanga Sutra 1.9.30, 31, 32: *SBE* 45.305, with the universal pronoun "one" in place of the particularistic "he"

JUDAISM AND CHRISTIANITY

48. Psalms 37.7
49. Isaiah 30.15
50. Isaiah 40.29-31

SIKHISM

51. Sloks of Bhagat Kabir 155: Trumpp, *Adi Granth* 679
52. Kabir's Hymns, Gauri and Sorath 68: Macauliffe, *Sikh Religion* 6.178

ZOROASTRIANISM

53. Yasna 51.7: Smith, *Studies in the Gathas* 150

CHAPTER 23: FEARLESSNESS AND COURAGE

BUDDHISM

1. Dhammapada 258: Silacara, *DWT* 34

CHRISTIANITY

2. Luke 1.74
3. Luke 12.4, 6, 7; sim. Matthew 10.28, 29-31
4. Luke 12.31, 32
5. John 14.27
6. 1 Corinthians 16.13
7. Ephesians 6.10
8. 2 Timothy 1.7
9. Hebrews 13.6
10. 1 John 4.17, 18

CONFUCIANISM

11. Shi King 4.2.4.2.9-10: Jennings, *Shi King* 372, where the reference-number for this passage is Shi King 4.4.4.2.9-10; cf. Legge, *CCT* 4.2.623

12. Li Ki 28.2.9: *SBE* 28.313
13. Analects 2.24.2: Legge, *Confucius* 19
14. Analects 14.5: Legge, *Confucius* 75

HINDUISM

15. Atharva Veda 19.13.6; sim. 5.3.6: Griffith, *Atharva-veda* 2.274; sim. 1.192
16. Taittiriya Upanishad 2.4; sim. 2.9: an original translation, with "the Supreme" in place of the Sanskrit "Brahma"; cf. Hume, *TPU* 285; sim. 289
17. Isa Upanishad 6; sim. Brihad-Aranyaka Upanishad 4.4.15; Katha Upanishad 4.5; 4.12: an original translation from the Sanskrit; cf. Hume, *TPU* 363; sim. 142; 354; 355

ISLAM

18. Koran 2.36; sim. 2.106; 6.48; 7.33: Rodwell, *Koran* 342; 349; 321; 296
19. Koran 2.264; sim. 46.12-13; and repeatedly: Sale's Translation in Wherry, *CCQ* 1.385, where the reference-number for this passage is Koran 2.262; sim. *CCQ* 4.46
20. Koran 15.55, 56: Rodwell, *Koran* 114, 115
21. Koran 20.48: Abul-Fadl, *Quran* 1.221, where the reference-number for this passage is Koran 20.45
22. Koran 61.11: Rodwell, *Koran* 406

JUDAISM AND CHRISTIANITY

23. Deuteronomy 31.6; sim. 31.7, 8, 23; Joshua 1.6, 7, 9, 18; 10.25; 23.6
24. 2 Chronicles 15.7
25. 2 Chronicles 19.11
26. Job 4.6: Moffatt, *Holy Bible, A New Translation*
27. Psalms 27.1
28. Psalms 27.1, 3, 14; sim. 31.14
29. Psalms 56.11; sim. 56.4
30. Isaiah 14.3
31. Isaiah 35.4
32. Isaiah 41.9, 10, 13
33. Haggai 2.4, 5

SIKHISM

34. Siri Rag, Var 5, Pauri: Trumpp, *Adi Granth* 115
35. Rahiras, Guru Arjan, Rag Gujari: Macauliffe, *Sikh Religion* 1.254
36. Hymns of Guru Ram Das, Bihagra Chhant: Macauliffe, *Sikh Religion* 2.322
37. Kabir's Sloks 180: Macauliffe, *Sikh Religion* 6.306

TAOISM

38. Tao Teh King 67.3: Balfour, *Taoist Texts* 42
39. Kwang Tze 1.3: Giles, *Chuang Tzu* 4; cf. *SBE* 39.168
40. Kwang Tze 2.7: *SBE* 39.180

CHAPTER 24: PURITY

BUDDHISM

1. Cullavagga 8.7.2: *SBE* 20.295, with "place" instead of the technical Pali designation "vihara," and with the universal pronoun "one" in place of the particularistic "he"

2. Tevijja Sutta 1.49: *SBE* 11.188
3. Samyutta Nikaya 22.94.2: Pali Text Society, *BKSSN* 3.118, with "the blessed one" in place of the technical Pali designation "tathagata"
4. Theri-gatha 277: Pali Text Society, *PEBPS* 126

CHRISTIANITY

5. Matthew 5.8
6. 1 Corinthians 6.20
7. 1 Timothy 5.22
8. 2 Timothy 2.22: English and American Revised Versions
9. Titus 1.15: Ballantine, *RNT* 364-365
10. James 1.27
11. James 4.8
12. 1 Peter 1.22

HINDUISM

13. Atharva Veda 6.19.2, 3: Griffith, *Atharva-veda* 1.255, with "the Purifier" in place of the Sanskrit designation for the Deity "Pavamana"
14. Taittiriya Upanishad 1.4.3: an original translation from the Sanskrit; cf. Hume, *TPU* 277
15. Katha Upanishad 3.8: Hume, *TPU* 352
16. Laws of Manu 4.175: Jones and Haughton, *MDSIM* 2.130
17. Laws of Manu 5.106: Jones and Haughton, *MDSIM* 2.160
18. Bhagavad Gita 4.38; sim. 5.11: Paramananda, *Bhagavad Gita* 41, with "devotion" in place of the technical Sanskrit designation "Yoga"; sim. 45
19. Mahabharata 5.46.15, 20: Dutt, *Mahabharata* 5.76; cf. Roy, *Mahabharata* 5.162, 163
20. Bhagavata Purana 6.16.45: Dutt, *Srimad Bhagavatam* 6.72; cf. Subba Rau, *Srimad Bhagavatam* 1.3.208
21. Bhagavata Purana 10.86.46: Subba Rau, *Srimad Bhagavatam* 2.2.453-454; cf. Dutt, *Srimad Bhagavatam* 10.386

ISLAM

22. Koran 2.222; sim. 9.109: Rodwell, *Koran* 362; sim. 482
23. Koran 24.21: *SBE* 9.75
24. Koran 87.14-17: Abul-Fadl, *Quran* 1.40, where the reference-number for this passage is Koran 87.13-16
25. Koran 91.7, 9-10: Ali, *Holy Qur-an* 1194

JAINISM

26. Uttara-Dhyayana Sutra 3.12; sim. 29.50, 52: *SBE* 45.16; sim. 45.169
27. Uttara-Dhyayana Sutra 29.17: *SBE* 45.164-165, with the universal pronoun "one" in place of the particularistic "he"

JUDAISM AND CHRISTIANITY

28. Psalms 19.8, 9
29. Psalms 24.3-5
30. Psalms 51.1, 2-3, 6, 7, 10, 12-13
31. Psalms 73.1: English and American Revised Versions
32. Proverbs 15.26

SHINTO

33. Ko-ji-ki 3.291: Chamberlain, *Ko-ji-ki* ("Transactions of Asiatic Society of Japan") 362
34. Oracle of the Deity Hachiman: Aston, *Shinto, The Way of the Gods* 368

35. Oracle of the Deity Temmantenjin: Aston, *Shinto, The Way of the Gods* 369
36. Oracle of the Deity Atago: Aston, *Shinto, The Way of the Gods* 369
37. Oracle of the Deity Matsunowo: Aston, *Shinto, The Way of the Gods* 369, with "Spirit" in place of the technical Japanese designation "Kami"
38. A Revelation to Mikado Seiwa: Aston, *Shinto, The Way of the Gods* 371
39. Oracle of the Deity Hachiman: Aston, *Shinto, The Way of the Gods* 372

SIKHISM

40. Siri Rag 37.3: Trumpp, *Adi Granth* 42
41. Rag Majh, Ashtapadi 19.2, 3, 4, 5, 6: Trumpp, *Adi Granth* 168
42. Life of Guru Nanak: Macauliffe, *Sikh Religion* 1.61
43. Japji 20: Macauliffe, *Sikh Religion* 1.205; cf. Trumpp, *Adi Granth* 7
44. Asa ki War, Slok 17, Guru Nanak: Macauliffe, *Sikh Religion* 1.241
45. Asa ki War, Slok 18, Guru Nanak: Macauliffe, *Sikh Religion* 1.242-243
46. Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.1, 2: Macauliffe, *Sikh Religion* 3.221; cf. Trumpp, *Adi Granth* 391
47. Hymns of Guru Arjan, Sukhmani, Ashtapadi 14.2: Macauliffe, *Sikh Religion* 3.240; cf. Trumpp, *Adi Granth* 403
48. Hymns of Guru Arjan, Sukhmani, Ashtapadi 19.6: Macauliffe, *Sikh Religion* 3.256
49. Kabir's Hymns, Bhairo 7: Macauliffe, *Sikh Religion* 6.260
50. Kabir's Sloks 201: Macauliffe, *Sikh Religion* 6.309

TAOISM

51. Kwang Tze 11.7: Giles, *Chuang Tzu* 134; cf. *SBE* 39.306

ZOROASTRIANISM

52. Vendidad 5.21: *SBE* 4.56, with "the Wise One" in place of the Avestan designation for the Deity "Mazda"
53. Vendidad 10.19: *SBE* 4.141

CHAPTER 25: SIMPLICITY

CHRISTIANITY

1. Matthew 5.37
2. Matthew 6.22-23: Ballantine, *RVT* 10
3. Romans 12.8
4. 2 Corinthians 1.12

CONFUCIANISM

5. Analects 17.8.3: Legge, *Confucius* 96
6. Mencius 4.1.15.1-2: Legge, *Mencius* 106
7. Mencius 4.2.12: Legge, *Mencius* 113

HINDUISM

8. Rig Veda 1.31.10, 14: Griffith, *Rigveda* 1.41, 42, with "O God" in place of the Sanskrit designation for the Deity "Agni"

ISLAM

9. Koran 31.17: Pickthall, *The Glorious Koran* 421, where the reference-number is Koran 31.19

JAINISM

10. Uttara-Dhyayana Sutra 29.48: *SBE* 45.169, with the universal pronoun "one" in place of the particularistic "he"

JUDAISM AND CHRISTIANITY

11. Psalms 116.6
12. Psalms 119.130

SIKHISM

13. Asa ki War, Pauri 7: Macauliffe, *Sikh Religion* 1.228
14. Sloks of Shaikh Farid 16: Macauliffe, *Sikh Religion* 6.396
15. Sloks of Shaikh Farid 29: Macauliffe, *Sikh Religion* 6.398
16. Sloks of Shaikh Farid 128: Macauliffe, *Sikh Religion* 6.414

TAOISM

17. Tao Teh King 28.3-4: Goddard, *Laotzu's Tao* 24, with "virtue" in place of the technical Chinese designation "teh"
18. Kwang Tze 15.3: *SBE* 39.367; cf. Giles, *Chuang Tzu* 194

CHAPTER 26: THOUGHT AND MEDITATION

BUDDHISM

1. Maha-Parinibbana Sutta 1.12; also 1.14; 1.18; 2.4; 2.11; 2.25; 4.4; 4.12: *SBE* 11.11; also 11.12; 11.15; 11.24; 11.28; 11.34; 11.65; 11.70
2. Maha-Parinibbana Sutta 3.66: Woodward, *SSB* 338; sim. *SBE* 11.61-62
3. Majjhima Nikaya, Akankheyya Sutta 11: *SBE* 11.213
4. Samyutta Nikaya 35.2.99.(6): Pali Text Society, *BKSSN* 4.48
5. Dhammapada 36: *SBE* 10.1.12
6. Dhammapada 327: Wagiswara and Saunders, *BWV* 71
7. Dhammapada 372: Wagiswara and Saunders, *BWV* 77, with "peace" in place of the technical Pali designation "nirvana"

CHRISTIANITY

8. Philippians 4.8, 9
9. Romans 12.2
10. 1 Timothy 4.13, 14, 15

CONFUCIANISM

11. Shu King 5.17.2: *SBE* 3.212
12. Shu King 5.18.2: *SBE* 3.217
13. Analects 2.2: Legge, *Confucius* 16

HINDUISM

14. Rig Veda 3.62. 10: an original translation, with "Vivifier" in place of the Sanskrit designation for the Deity "Savitri"; cf. Muir, *OST* 3.161; Monier-Williams, *Brahmanism and Hinduism* 19, also 403
15. Brihad-Aranyaka Upanishad 2.4.5: Hume, *TPU* 100, with "the World-Soul" in place of the Sanskrit designation "Atman"
16. Brihad-Aranyaka Upanishad 4.4.21: an original translation, with "first-class person" in place of the technical Sanskrit designation "Brahman"; cf. Hume, *TPU* 143

17. Chandogya Upanishad 7.6.1, 2: Hume, *TPU* 254, with "the Supreme" in place of the Sanskrit designation "Brahma"
18. Svetasvatara Upanishad 1.3: Hume, *TPU* 394
19. Maitri Upanishad 4.4: Hume, *TPU* 421, with "the Supreme" in place of the Sanskrit designation "Brahma"
20. Bhagavad Gita 2.53: Hill, *Bhagavad Gita* 122
21. Bhagavad Gita 2.66: Paramananda, *Bhagavad Gita* 23
22. Bhagavad Gita 4.24; sim. 8.7; 12.8; Agni Purana 363.25-26; Bhagavata Purana 10.23.32: an original translation, with "the Supernal" in place of the Sanskrit designation "Brahma"; cf. Davies, *Bhagavad Gita* 62; sim. 95 and 132; Dutt, *Agni Puranam* 2.1341; Subba Rau, *Srimad Bhagavatam* 2.2.118
23. Bhagavad Gita 6.14-15: Davies, *Bhagavad Gita* 77, with "devotee" in place of the technical Sanskrit designation "yogin," and with "peace" in place of "nirvana"
24. Bhagavad Gita 6.36: Davies, *Bhagavad Gita* 80
25. Bhagavad Gita 12.6-7: Hill, *Bhagavad Gita* 218
26. Bhagavata Purana 1.1.1: Subba Rau, *Srimad Bhagavatam* 1.1.1-2; cf. Dutt, *Srimad Bhagabatam* 1.1

ISLAM

27. Koran 2.199: Rodwell, *Koran* 359
28. Koran 5.23: Rodwell, *Koran* 488
29. Koran 7.204: Sale's Translation in Wherry, *CCQ* 2.247, where the reference-number for this passage is Koran 7.205
30. Koran 13.27, 28: Sale's Translation in Wherry, *CCQ* 2.403

JAINISM

31. Acaranga Sutra 1.8.2.12: *SBE* 22.83
32. Uttara-Dhyayana Sutra 29.25: *SBE* 45.166, with the universal pronoun "one" in place of the particularistic "he"
33. Sutra-Kritanga Sutra 1.15.4, 5: *EBE* 45.329, 330

JUDAISM AND CHRISTIANITY

34. Joshua 1.8
35. Psalms 19.14
36. Psalms 46.10: English and American Revised Versions.
37. Psalms 49.3
38. Psalms 63.1, 5, 6: American Revised Version
39. Psalms 104.34
40. Psalms 119.59, 60: English and American Revised Versions
41. Psalms 119.97; sim. 119.15, 23, 99, 148
42. Psalms 143.5, 6; sim. 77.11-12
43. Proverbs 23.7

SIKHISM

44. Rag Majh 44.1: Trumpp, *Adi Granth* 149
45. Guru Nanak, Sidh Gosht: Macauliffe, *Sikh Religion* 1.171
46. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 14.1: Macauliffe, *Sikh Religion* 1.273
47. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.319
48. Hymns of Guru Nanak, Ashtapadi: Macauliffe, *Sikh Religion* 1.353
49. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.346
50. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.115

51. Hymns of Guru Arjan, Sukhmani, Ashtapadi 1.2: Macauliffe, *Sikh Religion* 3.198
52. Hymns of Guru Arjan, Sukhmani, Ashtapadi 8.3: Macauliffe, *Sikh Religion* 3.222; cf. Trumpp, *Adi Granth* 392
53. Hymns of Guru Arjan, Sukhmani, Ashtapadi 13.8: Macauliffe, *Sikh Religion* 3.239
54. Kabir's Hymns, Gauri and Sorath 73: Macauliffe, *Sikh Religion* 6.180
55. Kabir's Hymns, Ramkali 9: Macauliffe, *Sikh Religion* 6.245

TAOISM

56. Kwang Tze 23.7: Giles, *Chuang Tzu* 301; cf. *SBE* 40.82

ZOROASTRIANISM

57. Yasna 34.8: Moulton, *EZ* 362
58. Yasna 44.8: Smith, *Studies in the Gathas* 110, with "Lord" in place of the Avestan designation for the Deity "Ahura"
59. Yasna 50.8, 9: Moulton, *EZ* 384, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
60. Yasna 71.16: *SBE* 31.330
61. Fragments 1, Westergaard's 3.1-2: *SBE* 4.246-247

CHAPTER 27: THANKFULNESS

CHRISTIANITY

1. Matthew 11.25; also Luke 10.21
2. John 11.41
3. Acts 28.15
4. 1 Corinthians 1.4
5. 2 Corinthians 2.14
6. Philippians 1.3-4
7. Colossians 1.12: Weymouth, *MSNT* 487
8. Colossians 3.15
9. Colossians 4.2, 3: Moffatt, *Holy Bible, A New Translation*
10. 1 Thessalonians 1.2-3; sim. Philemon 4-5
11. 1 Thessalonians 2.13
12. 1 Thessalonians 3.9: Moffatt, *Holy Bible, A New Translation*
13. 2 Thessalonians 1.3: Ballantine, *RNT* 349
14. 1 Timothy 4.4: Ballantine, *RNT* 355

ISLAM

15. Koran 2.147: Rodwell, *Koran* 354
16. Koran 2.167: *SBE* 6.24
17. Koran 2.181: Sale's Translation in Wherry, *CCQ* 1.356, where the reference-number for this passage is Koran 2.185
18. Koran 2.244; sim. 10.61; 27.75: *SBE* 6.37; sim. 6.199; 9.105-106
19. Koran 5.9: Sale's Translation in Wherry, *CCQ* 2.124, where the reference-number for this passage is Koran 5.7
20. Koran 5.91; sim. 31.30; 42.31: Rodwell, *Koran* 496; sim. 270; 273
21. Koran 8.57: Rodwell, *Koran* 380
22. Koran 14.7: Rodwell, *Koran* 226
23. Koran 28.73: Rodwell, *Koran* 253
24. Koran 39.66; sim. 16.115: Rodwell, *Koran* 260; sim. 209
25. Koran 46.14: Rodwell, *Koran* 314

JUDAISM AND CHRISTIANITY

26. I Chronicles 16.34, 35; sim. 16.8
27. I Chronicles 29.10, 11-12, 13
28. Psalms 18.49: English Revised Version
29. Psalms 34.1
30. Psalms 75.1: Moffatt, *Holy Bible, A New Translation*
31. Psalms 92.1, 2; sim. 50.14; 69.30; I Chronicles 23.30
32. Psalms 105.1, 2, 3, 4, 5
33. Psalms 116.12, 17

SIKHISM

34. Asa ki War, Pauri 22: Macauliffe, *Sikh Religion* 1.247
35. Hymns of Guru Arjan, Jaitsari ki War, Pauri 4: Macauliffe, *Sikh Religion* 3.373

CHAPTER 28: SINCERITY AND EARNESTNESS

BUDDHISM

1. Maha-Parinibbana Sutta 2.34: *SBE* 11.38
2. Maha-Parinibbana Sutta 3.66; sim. 5.35: *SBE* 11.61; sim. 11.97
3. Anguttara Nikaya 1.6.8: Pali Text Society, *BGSAN* 1.9
4. Dhammapada 27: Wagiswara and Saunders, *BWV* 25
5. Dhammapada 29: *SBE* 10.1.10
6. Dhammapada 52: *SBE* 10.1.18
7. Dhammapada 327: Woodward, *BPV* 70
8. Iti-vuttaka 23: Moore, *Sayings of Buddha, The Iti-vuttaka* 36, 37
9. Iti-vuttaka 34: Moore, *Sayings of Buddha, The Iti-vuttaka* 47-48, with the universal designation "one" in place of the particularistic "monk"
10. Sutta Nipata 147: Woodward, *SSB* 65; cf. *SBE* 10.2.25

CHRISTIANITY

11. Matthew 6.1: English and American Revised Versions
12. Matthew 6.5
13. Matthew 23.25
14. Matthew 23.27, 28: English and American Revised Versions
15. Romans 12.11: Kent, *SBNT* 201
16. 2 Corinthians 1.12: Moffatt, *Holy Bible, A New Translation*
17. Philippians 1.9-10
18. Titus 2.7, 8: Moffatt, *Holy Bible, A New Translation*
19. James 1.8
20. James 3.17
21. 1 Peter 2.1-2

CONFUCIANISM

22. Shu King 4.3.3: *SBE* 3.91
23. Shu King 5.5.2: *SBE* 3.151
24. Shu King 5.9.2.6: Legge, *CCT* 3.2.387; cf. Old, *Shu King* 191; *SBE* 3.167, where the reference-number for this passage is Shu King 5.9.2
25. Shu King 5.9.2.6: Dawson, *Ethics of Confucius* 76; cf. *SBE* 3.167; Legge, *CCT* 3.2.387
26. Li Ki 16.9: *SBE* 28.85
27. Li Ki 18.2.1.12: *SBE* 28.153
28. Li Ki 39.5, 6; sim. Great Learning 6.1, 4: *SBE* 28.413; sim. Legge, *Confucius* 116

29. Great Learning, Text 4; sim. Li Ki 39.2: Legge, *Confucius* 112; sim. *SBE* 28.411-412
30. Doctrine of the Mean 20.18, 20; sim. Li Ki 28.2.19, 20; Mencius 4.1.12.1: Legge, *Confucius* 137; sim. *SBE* 28.317-318; Legge, *Mencius* 104-105
31. Doctrine of the Mean 22; sim. 23; Li Ki 28.2.22: Legge, *Confucius* 138; sim. 138; *SBE* 28.319
32. Analects 8.13.1: Soothill, *Analects of Confucius* 399, 401
33. Analects 15.5; sim. 15.24: Ku Hung Ming, *DSC* 134; sim. 139
34. Analects 15.17: Soothill, *Analects of Confucius* 741, 743
35. Analects 17.6: Soothill, *Analects of Confucius* 823
36. Mencius 4.1.12.1, 2, 3: Legge, *Mencius* 104-105

HINDUISM

37. Mahabharata 12.79.5-6: Dutt, *Mahabharata* 12.117, with "the Supreme Being" in place of the technical Sanskrit designation "Brahma"
38. Mahabharata 12.79.18, 21: Dutt, *Mahabharata* 12.118, with "the Eternal" in place of the technical Sanskrit designation "Brahma"
39. Mahabharata 12.81.21: Dutt, *Mahabharata* 12.120

ISLAM

40. Koran 3.161; sim. 48.11: Abul-Fadl, *Quran* 2.660-661; sim. 2.913-914
41. Koran 4.107: Rodwell, *Koran* 423
42. Koran 4.141, 144: Rodwell, *Koran* 426
43. Koran 4.145: Sale's Translation in Wherry, *CCQ* 2.111
44. Koran 6.69: *SBE* 6.123
45. Koran 9.120: Rodwell, *Koran* 484
46. Koran 29.2: Rodwell, *Koran* 261
47. Koran 33.54: Rodwell, *Koran* 440
48. Koran 98.4; sim. 39.2, 3, 14, 16: Rodwell, *Koran* 371; sim. 255, 256
49. Koran 107.4-7: Rodwell, *Koran* 31

JAINISM

50. Uttara-Dhyayana Sutra 29.50: *SBE* 45.169, with the universal pronoun "one" in place of the particularistic "he" and "him"
51. Uttara-Dhyayana Sutra 29.51-52: *SBE* 45.169, with the universal pronoun "one" in place of the particularistic "he"
52. Sutra-Kritanga Sutra 1.13.7: *SBE* 45.321

JUDAISM AND CHRISTIANITY

53. Joshua 24.14
54. 1 Kings 9.4
55. Job 20.5
56. Job 27.8
57. Job 31.5-6
58. Psalms 145.18

SIKHISM

59. Siri Rag, Var 4: Trumpp, *Adi Granth* 114
60. Asa ki War, Slok 11, Guru Nanak: Macauliffe, *Sikh Religion* 1.233
61. Hymns of Guru Arjan, Sukhmani, Ashtapadi 5.7, 8: Macauliffe, *Sikh Religion* 3.214; cf. Trumpp, *Adi Granth* 387
62. Kabir's Hymns, Sorath 8: Macauliffe, *Sikh Religion* 6.221
63. Kabir's Hymns, Sorath 9: Macauliffe, *Sikh Religion* 6.221
64. Kabir's Sloks 33: Macauliffe, *Sikh Religion* 6.283

TAOISM

- 65. Tao Teh King 19.1-3: Goddard, *Laotzu's Tao* 19-20
- 66. Kwang Tze 4.2: *SBE* 39.209-210; cf. Giles, *Chuang Tzu* 44
- 67. Kwang Tze 23.8: Giles, *Chuang Tzu* 302; cf. *SBE* 40.83
- 68. Kwang Tze 24.2: Giles, *Chuang Tzu* 316; cf. *SBE* 40.95
- 69. Kwang Tze 31: *SBE* 40.198; cf. Giles, *Chuang Tzu* 419

ZOROASTRIANISM

- 70. Yasna 53.7: Smith, *Studies in the Gathas* 159

CHAPTER 29: TRUTH AND TRUTHFULNESS

BUDDHISM

- 1. Mahavagga 5.1.28: *SBE* 17.13
- 2. Mahavagga 5.13.9: *SBE* 17.36, with "truth" in place of the technical Pali designation "Dhamma"
- 3. Maha-Parinibbana Sutta 2.33: *SBE* 11.38
- 4. Maha-Parinibbana Sutta 2.35: *SBE* 11.38-39
- 5. Tevijja Sutta 1.46: *SBE* 11.187
- 6. Tevijja Sutta 2.4: *SBE* 11.190
- 7. Dhammapada 11-12: Gogerly, *Ceylon Buddhism* 2.251
- 8. Dhammapada 393: Silacara, *DWT* 48; with "first-class person" in place of the technical Pali designation "Brahmin"
- 9. Iti-vuttaka 48: Moore, *Sayings of Buddha, The Iti-vuttaka* 62
- 10. Sutta Nipata 396: *SBE* 10.2.64
- 11. Sutta Nipata 457: *SBE* 10.2.72

CHRISTIANITY

- 12. John 8.32
- 13. John 16.13
- 14. John 18.37
- 15. 2 Corinthians 13.8: Ballantine, *RNT* 315
- 16. Ephesians 5.9: Moffatt, *Holy Bible, A New Translation*
- 17. James 3.14
- 18. 1 John 1.5, 6, 7

CONFUCIANISM

- 19. Li Ki 28.2.64; sim. Doctrine of the Mean 33.3: *SBE* 28.329; sim. Legge, *Confucius* 145
- 20. Analects 2.22: Legge, *Confucius* 19; cf. Jennings, *Confucian Analects* 51
- 21. Analects 6.18: Soothill, *Analects of Confucius* 309
- 22. Analects 9.5.3: Legge, *Confucius* 46
- 23. Analects 13.3.5: Legge, *Confucius* 69
- 24. Analects 15.31: Legge, *Confucius* 87

HINDUISM

- 25. Rig Veda 7.104.12; also Atharva Veda 8.4.12: Griffith, *Rigveda* 2.99, with "God" in place of the Sanskrit designation for the Deity "Soma"; also Griffith, *Atharva-veda* 1.397
- 26. Rig Veda 10.85.1; also Atharva Veda 14.1.1: Griffith, *Rigveda* 2.501; also Griffith, *Atharva-veda* 2.159
- 27. Atharva Veda 2.7.5: Griffith, *Atharva-veda* 1.50

28. Atharva Veda 11.4.11: an original translation from the Sanskrit; cf. Griffith, *Atharva-veda* 2.66
29. Aitareya Brahmana 1.6; sim. Satapatha Brahmana 1.1.1.5; Keith, *Rigveda Brahmanas* 110; sim. *SBE* 12.4
30. Satapatha Brahmana 2.2.2.19, 20: *SBE* 12.312, 313
31. Kaushitaki Upanishad 3.1: Hume, *TPU* 320, with "God" in place of the Sanskrit designation for the Deity "Indra"
32. Mundaka Upanishad 3.1.6: Hume, *TPU* 375
33. Laws of Manu 4.256: *SBE* 25.168
34. Laws of Manu 8.90: Burnell and Hopkins, *Ordinances of Manu* 191-192; cf. *SBE* 25.270
35. Bhagavad Gita 2.45: Davies, *Bhagavad Gita* 38-39
36. Bhagavad Gita 4.34: Davies, *Bhagavad Gita* 63
37. Mahabharata 12.190.1: Dutt, *Mahabharata* 12.281, with "the Eternal" in place of the Sanskrit designation "Brahma"
38. Mahabharata 5.43.37, 38; also Sanatsujatuya 3: *SBE* 8.170; cf. Dutt, *Mahabharata* 5.71; Roy, *Mahabharata* 5.2.144, where the reference-number for this passage is Mahabharata 5.42
39. Mahabharata 5.43.49; also Sanatsujatuya 3: *SBE* 8.171; cf. Dutt, *Mahabharata* 5.71; Roy, *Mahabharata* 5.2.146, where the reference-number for this passage is Mahabharata 5.42, with "religionist" in place of the technical Sanskrit designation "Brahmana"
40. Ramayana 2.109.17: Monier-Williams, *Indian Wisdom* 364

ISLAM

41. Koran 2.142: Rodwell, *Koran* 353
42. Koran 4.134: Rodwell, *Koran* 425
43. Koran 5.119: Pickthall, *Glorious Koran* 135
44. Koran 6.70, 72, 73: Rodwell, *Koran* 323
45. Koran 8.7, 8; sim. 10.82: Rodwell, *Koran* 375-376; sim. 282
46. Koran 9.120: *SBE* 6.190
47. Koran 10.36: Rodwell, *Koran* 278
48. Koran 10.94; sim. 10.108: Rodwell, *Koran* 283; sim. 284
49. Koran 14.26, sim. 31.33; 40.57; 40.77: Rodwell, *Koran* 228; sim. 270, 244, 245
50. Koran 17.83: Rodwell, *Koran* 171
51. Koran 28.75: Rodwell, *Koran* 253
52. Koran 31.29: Rodwell, *Koran* 270
53. Koran 33.4: Rodwell, *Koran* 434
54. Koran 33.70: *SBE* 9.149; cf. Rodwell, *Koran* 441
55. Koran 34.6: Rodwell, *Koran* 285

JAINISM

56. Acaranga Sutra 1.2.6.5: *SBE* 22.26
57. Acaranga Sutra 1.3.2.1: *SBE* 22.30
58. Acaranga Sutra 2.15: *SBE* 22.204
59. Uttara-Dhyayana Sutra 1.24, 25; sim. 19.26; Sutra-Kritanga Sutra 1.10.22: *SBE* 45.4, 5, with the universal designation "religionist" in place of the particularistic "monk"; sim. 45.91; 45.309
60. Uttara-Dhyayana Sutra 23.25: *SBE* 45.122
61. Uttara-Dhyayana Sutra 28.22: *SBE* 45.155, with the universal pronoun "one" in place of the particularistic "he"
62. Uttara-Dhyayana Sutra 28.28: *SBE* 45.156
63. Sutra-Kritanga Sutra 1.2.3.14, 15: *SBE* 45.259

JUDAISM AND CHRISTIANITY

64. Exodus 20.16; also Deuteronomy 5.20
65. Exodus 34.6; sim. Psalms 86.15
66. Deuteronomy 32.4: Leeser, *TBHS* 251
67. 1 Samuel 12.24
68. Psalms 26.3
69. Psalms 31.5
70. Psalms 51.6: Moffatt, *Holy Bible, A New Translation*
71. Psalms 63.11
72. Psalms 96.13
73. Psalms 100.5
74. Psalms 145.18
75. Psalms 146.5, 6
76. Proverbs 3.3-4
77. Proverbs 12.17, 19, 22
78. Proverbs 16.6
79. Isaiah 25.1
80. Daniel 4.37; sim. Psalms 33.4: English and American Revised Versions
81. Zechariah 8.16, 17, 19

SHINTO

82. A Revelation to the Son of a Mikado: Aston, *Shinto, The Way of the Gods* 371

SIKHISM

83. Rag Asa, The Word of Shaikh Farid 1.1: Trumpp, *Adi Granth* 669
84. Guru Nanak, Rag Majh, Var. 7.2: Macauliffe, *Sikh Religion* 1.39; cf. Trumpp, *Adi Granth* 195
85. Asa ki War, Slok 10, Guru Nanak: Macauliffe, *Sikh Religion* 1.231, 232
86. Rahrās, Guru Nanak, Rag Asa: Macauliffe, *Sikh Religion* 1.251-252
87. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.364
88. Bhai Gur Das, War 30: Macauliffe, *Sikh Religion* 4.259, 260
89. Kabir's Hymns, Acrostic 37: Macauliffe, *Sikh Religion* 6.188
90. Kabir's Hymns, Sorath 9: Macauliffe, *Sikh Religion* 6.221

CHAPTER 30: TEMPERANCE

BUDDHISM

1. Mahavagga 5.1.16, 17: *SBE* 17.8, 9
2. Maha-Sudassana Sutta 1.16; sim. Sutta Nipata 263: *SBE* 11.253; sim. *SBE* 10.2.43
3. Dhammapada 10: *SBE* 10.1.6
4. Dhammapada 247: *SBE* 10.1.62
5. Dhammapada 334: *SBE* 10.1.81
6. Dhammapada 336: Woodward, *BPI* 73
7. Dhammapada 361: Vaidya and Shrikhande, *Dhammapada* 45
8. Iti-vuttaka 28, 29: Moore, *Sayings of Buddha, The Iti-vuttaka* 43, 44
9. Sutta Nipata 105: *SBE* 10.2.18
10. Sutta Nipata 397: Coomara Swamy, *Sutta Nipata* 108, where the reference-number for this passage is Sutta Nipata, Dhammika Sutta 23; cf. *SBE* 10.2.64
11. Sutta Nipata 398: *SBE* 10.2.64, with the universal pronoun "one" in place of the particularistic "him"

CHRISTIANITY

12. 1 Corinthians 6.12, 19: American Revised Version
13. 1 Corinthians 9.25
14. Ephesians 5.18
15. Philippians 4.5
16. 1 Thessalonians 5.6-8
17. Titus 2.6
18. 1 Peter 5.8
19. 2 Peter 1.5, 6

CONFUCIANISM

20. Shu King 5.10.4: *SBE* 3.175; also Legge, *CCT* 3.2.403
21. Shu King 5.10.13: Legge, *CCT* 3.2.411
22. Shi King 3.2.8: *SBE* 3.416
23. Li Ki 1.1.1.2: *SBE* 27.62

HINDUISM

24. Satapatha Brahmana 12.9.1.1: *SBE* 44.260, with "first-class person" in place of the Sanskrit designation "Brahmana"
25. Laws of Manu 2.57: Jones and Haughton, *MDSIM* 2.28; cf. *SBE* 25.40
26. Bhagavad Gita 6.16, 17: Davies, *Bhagavad Gita* 77
27. Mahabharata 5.33.123: Muir, *MTSW* 272, where the reference-number for this passage is Mahabharata 5.1088; cf. Dutt, *Mahabharata* 5.46
28. Mahabharata 5.34.76: Monier-Williams, *Indian Wisdom* 445, where the reference-number for this passage is 5.1170; cf. Dutt, *Mahabharata* 5.49
29. Mahabharata 5.37.34: Dutt, *Mahabharata* 5.57; cf. Roy, *Mahabharata* 5.2.113, where the chapter in the Mahabharata is numbered 36—not 37, as in Dutt's translation

ISLAM

30. Koran 2.216: Rodwell, *Koran* 361
31. Koran 5.89: Rodwell, *Koran* 496
32. Koran 5.92, 93, 94: Sale's Translation in Wherry, *CCQ* 2.148-149
33. Koran 7.29: Rodwell, *Koran* 296
34. Koran 23.1-3, 5, 8-9: Rodwell, *Koran* 144, 145
35. Koran 28.77: Rodwell, *Koran* 253
36. Koran 100.6, 8: Sale's Translation in Wherry, *CCQ* 4.271

JAINISM

37. Uttara-Dhyayana Sutra 13.27: *SBE* 45.60

JUDAISM AND CHRISTIANITY

38. 1 Samuel 1.14
39. Proverbs 20.1
40. Proverbs 23.1, 2: Moffatt, *Holy Bible, A New Translation*
41. Proverbs 23.29-30, 32: English and American Revised Versions
42. Isaiah 28.7
43. Habakkuk 2.15

SIKHISM

44. Sloks of Guru Nanak, Bihag're ki War: Macauliffe, *Sikh Religion* 1.182

TAOISM

45. Tao Teh King 9.1: Goddard, *Laotzu's Tao* 14
46. Tao Teh King 12.1: Goddard, *Laotzu's Tao* 16

47. Tao Teh King 53.4: Carus, *CRV* 110
 48. Tao Teh King 59.2, 3: Goddard, *Laotzu's Tao* 41; cf. *SBE* 39.102, 103
 49. Kwang Tze 29.3: Giles, *Chuang Tzu* 405; cf. *SBE* 40.183

ZOROASTRIANISM

50. Yasna 48.10: Moulton, *EZ* 379

CHAPTER 31: HAPPINESS AND JOY

BUDDHISM

1. Mahavagga 1.3.4: *SBE* 13.81; cf. Warren, *Buddhism in Translation* 87
2. Ambalathika-Rahul-Ovada Sutta: *SBB* 5.299, where the reference-number for this passage is Majjhima Nikaya 1.417
3. Dhamma-Cetiya Sutta: *SBB* 6.64, where the reference-number for this passage is Majjhima Nikaya, 2.121
4. Dhammapada 18: *SBE* 10.1.7-8
5. Dhammapada 23; sim. Anguttara Nikaya 3.7.63.5: *SBE* 10.1.9; sim. Pali Text Society, *BGSAN* 1.165
6. Dhammapada 132: *SBE* 10.1.37
7. Dhammapada 197-198: Wagiswara and Saunders, *BWV* 51
8. Dhammapada 199: Silacara, *DWT* 28
9. Dhammapada 201: Vaidya and Shrikhande, *Dhammapada* 25
10. Dhammapada 333: *SBE* 10.1.80
11. Iti-vuttaka 22; also 60: Moore, *Sayings of Buddha, The Iti-vuttaka* 36; also 71-72
12. Sutta Nipata 322: *SBE* 10.2.52, with "truth" in place of the technical Pali designation "Dhamma"

CHRISTIANITY

13. Matthew 5.4-7, 10-12
14. Matthew 25.21; also 23
15. Luke 15.7
16. John 16.22: English and American Revised Versions
17. John 16.24; sim. 15.11
18. Romans 5.2
19. Romans 14.17: American Revised Version
20. 2 Corinthians 1.24
21. 2 Corinthians 7.4
22. Philippians 4.4; sim. 3.1; 1 Thessalonians 5.16
23. James 5.11
24. 1 Peter 1.8

CONFUCIANISM

25. Shi King 2.1.6.1.1-4; 2.1.6.2.2, 5, 6: Legge, *CCT* 4.2.255, 256
26. Analects 7.15: Soothill, *Analects of Confucius* 345, 347

HINDUISM

27. Rig Veda 7.3.10: Griffith, *Rigveda* 2.5, with "God" in place of the Sanskrit designation for the Deity "Agni"
28. Rig Veda 10.186.1: Griffith, *Rigveda* 2.607, with "God" in place of the Sanskrit designation for the Deity "Vata"
29. Katha Upanishad 5.12; sim. Svetasvatara Upanishad 6.12: Hume, *TPU* 357; sim. 409

30. Laws of Manu 4.246: an original translation from the Sanskrit; cf. *SBE* 25.167
31. Laws of Manu 5.46: an original translation from the Sanskrit; cf. *SBE* 25.176; Burnell and Hopkins, *Ordinances of Manu* 116
32. Bhagavad Gita 5.21: an original translation, with "the Supreme" in place of the Sanskrit designation "Brahma"; cf. Hill, *Bhagavad Gita* 152
33. Bhagavad Gita 5.24: an original translation, with "the Supreme" in place of the Sanskrit designation "Brahma"; cf. *SBE* 8.66; Hill, *Bhagavad Gita* 153
34. Bhagavad Gita 6.27, 21, 22, 28: Davies, *Bhagavad Gita* 78, with "devotee" in place of the technical Sanskrit designation "Yogin," and with "the Supreme" in place of "Brahma"
35. Bhagavad Gita 10.8, 9: Besant and Bhagavan Das, *Bhagavad Gita* 177
36. Bhagavad Gita 16.23: Paramananda, *Bhagavad Gita* 123-124
37. Mahabharata 5.46.27: Dutt, *Mahabharata* 5.76; cf. Roy, *Mahabharata* 5.2165 where the reference-number for this passage is Mahabharata 5.45.27
38. Mahabharata 12.104.33: Monier-Williams, *Indian Wisdom* 448, where the reference-number for this passage is Mahabharata 12.3880; cf. Dutt, *Mahabharata* 12.155
39. Mahabharata 12.190.9: Dutt, *Mahabharata* 12.282
40. Vishnu Purana 4.10.12-13, 15: Dutt, *Vishnu Puranam* 275; cf. Wilson, *Vishnu Purana* 4.49

ISLAM

41. Koran 5.39: Rodwell, *Koran* 490
42. Koran 10.58, 59: Sale's Translation in Wherry, *CCQ* 2.333
43. Koran 30.35; sim. 30.45: Rodwell, *Koran* 213; sim. 214
44. Koran 32.17: Rodwell, *Koran* 191
45. Koran 92.5-7: Rodwell, *Koran* 32

JAINISM

46. Acaranga Sutra 1.2.2.3: *SBE* 22.18
47. Acaranga Sutra 1.2.3.2: *SBE* 22.18
48. Uttara-Dhyayana Sutra 1.15: *SBE* 45.3
49. Uttara-Dhyayana Sutra 13.31: *SBE* 45.61
50. Uttara-Dhyayana Sutra 32.2: *SBE* 45.184

JUDAISM AND CHRISTIANITY

51. Deuteronomy 12.18
52. Psalms 16.7, 8, 11
53. Psalms 19.8
54. Psalms 28.7; sim. 1 Samuel 2.1
55. Psalms 30.5
56. Psalms 32.11
57. Psalms 40.8
58. Psalms 92.4
59. Psalms 97.1, 11, 12
60. Psalms 119.111; sim. 119.162
61. Psalms 126.5-6
62. Psalms 128.1-2
63. Psalms 144.15; sim. Proverbs 16.20
64. Proverbs 14.21

- 65. Proverbs 15.13
- 66. Proverbs 17.22
- 67. Proverbs 29.18
- 68. Isaiah 41.16
- 69. Habakkuk 3.18; sim. Psalms 35.9

SIKHISM

- 70. Siri Rag, Var 5, Pauri: Trumpp, *Adi Granth* 115
- 71. Asa ki War, Slok 3, Guru Nanak: Macauliffe, *Sikh Religion* 1.221
- 72. Asa ki War, Pauri 21: Macauliffe, *Sikh Religion* 1.246
- 73. Hymns of Guru Nanak, Majh ki War: Macauliffe, *Sikh Religion* 1.279
- 74. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.362
- 75. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.116
- 76. Hymns of Guru Arjan, Sukhmani, Ashtapadi 17.8: Macauliffe, *Sikh Religion* 3.250
- 77. Hymns of Guru Arjan, Sukhmani, Ashtapadi 20.2: Macauliffe, *Sikh Religion* 3.257; cf. Trumpp, *Adi Granth* 415
- 78. Hymns of Guru Arjan, Basant: Macauliffe, *Sikh Religion* 4.233
- 79. Kabir's Hymns, Acrostic 25: Macauliffe, *Sikh Religion* 6.185
- 80. Kabir's Hymns, Acrostic 39: Macauliffe, *Sikh Religion* 6.188
- 81. Kabir's Hymns, Gaund 3: Macauliffe, *Sikh Religion* 6.234
- 82. Kabir's Hymns, Bhairo 12: Macauliffe, *Sikh Religion* 6.263
- 83. Sloks of Shaikh Farid 83: Macauliffe, *Sikh Religion* 6.407
- 84. Sloks of Shaikh Farid 95: Macauliffe, *Sikh Religion* 6.408

TAOISM

- 85. Kwang Tze 13.2: Giles, *Chuang Tzu* 159; cf. *SBE* 39.332
- 86. Tai-Shang Kan-Ying Pien, characters 1231-1239: Suzuki and Carus, *TSKYP* 66; also 47

ZOROASTRIANISM

- 87. Yasna 43.2: Smith, *Studies in the Gathas* 99
- 88. Yasna 53.6: Moulton, *EZ* 389
- 89. Vendidad 19.22; in part also Vendidad 19.47; Yast 1.21, 32, 33; 2.15; untranslated in Yasna 20.1, 2, 3: *SBE* 4.216; in part also *SBE* 4.225; 23.30, 34 (twice), 39. This famous "Ashem Vohu" prayer, also designated sometimes "Asha Vahishta," occurs untranslated in *SBE* 31.266-267; but it is translated in Modi, *MEZB* 36.

CHAPTER 32: RIGHTEOUSNESS AND VIRTUE

BUDDHISM

- 1. Maha-Parinibbana Sutta 1.11: *SBE* 11.10; cf. *SBB* 3.84, 85
- 2. Tevijja Sutta 1.49: *SBE* 11.188
- 3. Anguttara Nikaya 1.18.2: Pali Text Society, *BGSAN* 1.29; cf. Gooneratne, *Anguttara Nikaya* 45
- 4. Dhammapada 54-56: Wagiswara and Saunders, *BWV* 29
- 5. Dhammapada 217: *SBE* 10.1.57-58
- 6. Dhammapada 304: *SBE* 10.1.73-74
- 7. Dhammapada 393: *SBE* 10.1.91, with "first-class person" in place of the technical Pali designation "brahmana"
- 8. Iti-vuttaka 22: Moore, *Sayings of Buddha, The Iti-vuttaka* 34
- 9. Iti-vuttaka 31: Moore, *Sayings of Buddha, The Iti-vuttaka* 46

CHRISTIANITY

10. Matthew 6.33
11. Matthew 10.41: Ballantine, *RNT* 18
12. Matthew 13.43
13. Matthew 25.46
14. Acts 10.34-35
15. Romans 10.10
16. 1 Timothy 6.11
17. 1 Peter 3.12; sim. Judaism and Christianity, Psalms 34.15, 16: Ballantine, *RNT* 396
18. 1 Peter 3.14
19. 2 Peter 1.3
20. 1 John 2.29
21. 1 John 3.7

CONFUCIANISM

22. Shu King 2.2.3: *SBE* 3.52
23. Shu King 4.4.4: *SBE* 3.95
24. Shu King 5.1.3: *SBE* 3.130
25. Shi King 3.2.10.7.5: Legge, *CCT* 4.2.503; also *SBE* 3.409-410
26. Li Ki 6.1.17: Dawson, *Ethics of Confucius* 229; cf. *SBE* 27.350
27. Li Ki 17.1.8: *SBE* 28.95 (adopting the footnote)
28. Li Ki 17.2.21: *SBE* 28.112
29. Li Ki 27.37: *SBE* 28.298
30. Li Ki 28.1.52; also Doctrine of the Mean 17.5: *SBE* 28.309; also Legge, *Confucius* 131
31. Li Ki 29.10: *SBE* 28.332
32. Li Ki 39.6; also Great Learning 6.4: *SBE* 28.413; also Legge, *Confucius* 116
33. Doctrine of the Mean 27.5: Legge, *Confucius* 141
34. Doctrine of the Mean 27.6; sim. Li Ki 28.2.39: Legge, *Confucius* 141; sim. *SBE* 28.323
35. Analects 3.3.: Soothill, *Analects of Confucius* 185
36. Analects 4.2: Legge, *Confucius* 24
37. Analects 4.3, 4: Legge, *Confucius* 24
38. Analects 4.25: Soothill, *Analects of Confucius* 243
39. Analects 6.17: Legge, *Confucius* 35
40. Analects 7.22: Legge, *Confucius* 40
41. Analects 15.35: Collie, *Four Books* 3.77
42. Analects 17.6: Soothill, *Analects of Confucius* 821, 823
43. Mencius 6.1.10.1: Legge, *Mencius* 158
44. Mencius 7.1.9.3: Legge, *Mencius* 179
45. Mencius 7.1.33.3: Legge, *Mencius* 186
46. Mencius 7.2.33.2: Legge, *Mencius* 199

HINDUISM

47. Atharva Veda 2.10.7: Griffith, *Atharva-veda* 1.53
48. Katha Upanishad 2.24: Hume, *TPU* 350
49. Laws of Manu 6.64: an original translation from the Sanskrit; cf. Burnell and Hopkins, *Ordinances of Manu* 143; *SBE* 25.210
50. Bhagavad Gita 6.40: an original translation from the Sanskrit; cf. Barnett, *Bhagavad Gita* 117
51. Mahabharata 5.36.29: Muir, *MTSW* 269, where the reference-number for this passage is 5.1289; cf. Dutt, *Mahabharata* 5.54
52. Mahabharata 12.109.10-11, 12: Dutt, *Mahabharata* 12.161

53. Mahabharata 12.277.15: Dutt, *Mahabharata* 12.417; cf. Roy, *Mahabharata* 10.438
54. Mahabharata 12.277.16: Roy, *Mahabharata* 10.2.438; cf. Dutt, *Mahabharata* 12.417
55. Mahabharata 13.104.9: Dutt, *Mahabharata* 13.226; cf. Roy, *Mahabharata* 11.502
56. Bhagavata Purana 9.4.68: Dutt, *Srimad Bhagavatam* 9.17; cf. Subba Rau, *Srimad Bhagavatam* 2.1.123

ISLAM

57. Koran 3.197: Rodwell, *Koran* 405
58. Koran 4.122, 123: Rodwell, *Koran* 424
59. Koran 7.54: Rodwell, *Koran* 299
60. Koran 13.28: Rodwell, *Koran* 336
61. Koran 34.10: Rodwell, *Koran* 285
62. Koran 46.12: Sale's Translation in Wherry, *CCQ* 4.46
63. Koran 48.29: Rodwell, *Koran* 463

JAINISM

64. Acaranga Sutra 1.2.3.4: *SBE* 22.19
65. Uttara-Dhyayana Sutra 1.7: *SBE* 45.2
66. Uttara-Dhyayana Sutra 20.52: *SBE* 45.106
67. Uttara-Dhyayana Sutra 28.29-30: *SBE* 45.156
68. Sutra-Kritanga Sutra 1.8.13: *SBE* 45.299

JUDAISM AND CHRISTIANITY

69. Psalms 33.4-5
70. Psalms 64.10
71. Psalms 66.18
72. Psalms 84.11
73. Psalms 92.12, 13, 14, 15
74. Psalms 98.9
75. Psalms 145.17
76. Proverbs 8.20
77. Proverbs 10.2
78. Proverbs 12.28; sim. 10.16; 11.19
79. Proverbs 14.34
80. Proverbs 15.6, 9, 19, 28
81. Proverbs 16.8
82. Proverbs 28.1
83. Isaiah 26.9
84. Isaiah 45.11, 12, 13, 19
85. Isaiah 45.24
86. Isaiah 56.1; sim. Jeremiah 22.3: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity "Jehovah"
87. Isaiah 61.11
88. Amos 5.24: American Revised Version

SIKHISM

89. Siri Rag 37.2: Trumpp, *Adi Granth* 42, with "the Lord" in place of the Gurmukhi designation for the Deity "Hari"
90. Japji 21: Macauliffe, *Sikh Religion* 1.206
91. Japji 34, 35: Macauliffe, *Sikh Religion* 1.215
92. Asa ki War, Slok 6: Macauliffe, *Sikh Religion* 1.226

93. Rahiras, Guru Nanak Rag Asa: Macauliffe, *Sikh Religion* 1.257
94. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 5, 6: Macauliffe, *Sikh Religion* 1.269, 270; cf. Trumpp, *Adi Granth* 78, 79
95. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 11.7: Macauliffe, *Sikh Religion* 1.272; cf. Trumpp, *Adi Granth* 84

TAOISM

96. Tao Teh King 38.1-2: Goddard, *Laotzu's Tao* 30, with "virtue" in place of the technical Chinese designation "teh"
97. Tao Teh King 55.1: Carus, *CRV* 112
98. Tao Teh King 79.2: Goddard, *Laotzu's Tao* 51
99. Kwang Tze 20.9: Giles, *Chuang Tzu* 260; cf. *SBE* 40.41
100. Kwang Tze 29.2: Giles, *Chuang Tzu* 397; cf. *SBE* 40.176

ZOROASTRIANISM

101. Yasna 28.4: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. Moulton, *EZ* 345
102. Yasna 47.2; sim. 44.3: Dadachanji, *Light of the Avesta* 271, with "the Wise One" in place of the Avestan designation for the Deity "Mazda"; sim. 213
103. Vendidad 8.19; also 11.3; 19.2; 19.22; sim. Yast 1.23; 2.5; 2.16; Fragments 5, Tahmuras' 114: *SBE* 4.100; also *SBE* 4.143, 210, 216; sim. *SBE* 23.31, 36, 39; *SBE* 4.299. This is the first line of the famous "Ahuna Vairya," one of the chief prayers of Zoroastrianism.
104. Fragments 5, Tahmuras' 103-104: *SBE* 4.297

CHAPTER 33: DUTY

BUDDHISM

1. Dhammapada 166: *SBE* 10.1.46
2. Dhammapada 376: *SBE* 10.1.88, with the universal pronoun "one" in place of the particularistic "him"
3. Sutta Nipata, Vasettha Sutta, Introduction: Coomara Swamy, *Sutta Nipata* 128, with "first-class person" in place of the technical Pali designation "Brahman"; cf. *SBE* 10.2.108, where this passage occurs between Sutta Nipata 593 and 594

CHRISTIANITY

4. Matthew 22.21
5. Luke 17.10
6. John 4.34: Moffatt, *Holy Bible, A New Translation*; also Kent, *SBNT* 275; Montgomery, *CTNT* 251
7. John 6.38
8. Romans 13.7

CONFUCIANISM

9. Shu King 5.1.3: *SBE* 3.129
10. Shu King 5.21.3: *SBE* 3.234
11. Shi King 2.4.10.6: Legge, *CCT* 4.2.327
12. Shi King 4.1.3.3: Legge, *Shi King* 365-366, where the reference-number for this passage is 4.2.3.3; cf. a more precise word-for-word translation in Legge, *CCT* 4.2.598-599

13. Doctrine of the Mean 1.1, 2; sim. Li Ki 28.1, 2: Legge, *Confucius* 124; sim. *SBE* 28.300
14. Analects 6.20; sim. 12.21.3: Soothill, *Analects of Confucius* 311; sim. 595, 597
15. Analects 7.6.1: Legge, *Confucius* 37
16. Analects 15.31: Soothill, *Analects of Confucius* 757, 759
17. Mencius 4.1.11: Legge, *Mencius* 104
18. Mencius 7.1.17: Legge, *Mencius* 181
19. Mencius 7.2.16: Legge, *Mencius* 194

HINDUISM

20. Laws of Manu 10.97; sim. Bhagavad Gita 3.35; 18.47: an original translation from the Sanskrit; cf. *SBE* 25.423; Burnell and Hopkins, *Ordinances of Manu* 318; sim. Davies, *Bhagavad Gita* 53, 173-174
21. Bhagavad Gita 2.31: Davies, *Bhagavad Gita* 36
22. Bhagavad Gita 4.7, 8: Thomson, *Bhagavad Gita* 30
23. Bhagavad Gita 18.45, 48, 46: Hill, *Bhagavad Gita* 265

ISLAM

24. Koran 3.197: Pickthall, *Glorious Koran* 90, where the reference-number for this passage is Koran 3.198
25. Koran 42.41: Rodwell, *Koran* 274

JAINISM

26. Uttara-Dhyayana Sutra 1.45: *SBE* 45.7
27. Uttara-Dhyayana Sutra 19.25: *SBE* 45.91

JUDAISM AND CHRISTIANITY

28. Deuteronomy 10.12, 13; sim. Joshua 22.5
29. Ecclesiastes 12.13

SIKHISM

30. Hymns of Guru Nanak, Suhi Chhant; sim. Wadhans, Alahanian; Asa ki War, Pauri 16: Macauliffe, *Sikh Religion* 1.98; sim. 1.188; 1.241
31. Kabir's Hymns, Maru 4: Macauliffe, *Sikh Religion* 6.249
32. Kabir's Sloks 213: Macauliffe, *Sikh Religion* 6.311

TAOISM

33. Kwang Tze 3.1: Giles, *Chuang Tzu* 33; cf. *SBE* 39.198

CHAPTER 34: SELF-DEDICATION AND DIVINE BENEDICTION

BUDDHISM

1. Mahavagga 5.1.10; sim. 6.31.10; Cullavagga 6.4.5; 7.3.7; Maha-Parinibbana Sutta 4.43: *SBE* 17.5; sim. 17.114, 115; *SBE* 20.184; 20.244; 11.79
2. Sutta Nipata 145, 146: Woodward, *SSB* 65; cf. *SBE* 10.2.25

CHRISTIANITY

3. Luke 23.46
4. Romans 10.11, 12

5. Romans 12.1: American Revised Version
6. Romans 14.7-8
7. 1 Corinthians 10.31
8. 2 Corinthians 1.3, 4
9. Ephesians 3.20, 21
10. 1 Thessalonians 5.23: English and American Revised Versions
11. Hebrews 4.16: Kent, *SBNT* 248

CONFUCIANISM

12. Shu King 4.3.3: *SBE* 3.91
13. Shi King 3.1.2.7.5-6: Legge, *CCT* 4.2.436; cf. *SBE* 3.382, where the reference-number for this passage is Shi King, Major Odes 1.2.7.3, 4, 5

HINDUISM

14. Rig Veda 1.70.1, 3: Griffith, *Rigveda* 1.93, 94, with "God" in place of the Sanskrit designation for the Deity "Agni"
15. Rig Veda 10.131.6, 7; sim. 6.47.12, 13; Atharva Veda 7.91, 92: Griffith, *Rigveda* 2.578, with "God" in place of the Sanskrit designation for the Deity "Indra"; sim. 1.610; Griffith, *Atharva-veda* 1.374
16. Atharva Veda 7.51: Griffith, *Atharva-veda* 1.351, with "the Lord of prayer" in place of the Sanskrit designation for the Deity "Brihaspati," and with "God" in place of "Indra"
17. Atharva Veda 7.53.6: Griffith, *Atharva-veda* 1.352, with "God" in place of the Sanskrit designation for the Deity "Agni"
18. Bhagavad Gita 9.26, 27, 28: Davies, *Bhagavad Gita* 106-107
19. Bhagavad Gita 12.12: Barnett, *Bhagavad Gita* 145
20. Bhagavad Gita 18.57: Mitra, *Bhagavad Gita* 190
21. Bhagavad Gita 18.61, 62: Davies, *Bhagavad Gita* 175

ISLAM

22. Koran 3.96: Sale's Translation in Wherry, *CCQ* 2.34, where the reference-number for this passage is Koran 3.101
23. Koran 6.70, 71: Rodwell, *Koran* 323
24. Koran 8.47: *SBE* 6.168
25. Koran 11.76: Rodwell, *Koran* 222
26. Koran 20.86: Rodwell, *Koran* 99
27. Koran 22.35: Rodwell, *Koran* 456
28. Koran 22.41: Rodwell, *Koran* 457
29. Koran 31.21: Rodwell, *Koran* 269
30. Koran 39.55, 56: Rodwell, *Koran* 259
31. Koran 40.47; sim. 3.19: Rodwell, *Koran* 243; sim. 387
32. Koran 65.3: Rodwell, *Koran* 430
33. Koran 114.1-3; sim. 29.26: Rodwell, *Koran* 27; sim. 263

JUDAISM AND CHRISTIANITY

34. Genesis 31.49
35. Deuteronomy 33.27: English and American Revised Versions
36. Psalms 10.14: English and American Revised Versions
37. Psalms 27.6, 11
38. Psalms 31.5
39. Psalms 37.1, 3, 5, 7, 8
40. Psalms 91.1, 14
41. Psalms 119.12, 18, 27, 33
42. Psalms 119.66, 140
43. Psalms 139.23-24

SIKHISM

44. Japji 1: Macauliffe, *Sikh Religion* 1.196
45. Asa ki War, Pauri 5: Macauliffe, *Sikh Religion* 1.225
46. Asa ki War, Slok 13, Guru Nanak: Macauliffe, *Sikh Religion* 1.236
47. Hymns of Guru Nanak, Rag Dhanasari: Macauliffe, *Sikh Religion* 1.337
48. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.346
49. Hymns of Guru Ram Das, Kanre ki War: Macauliffe, *Sikh Religion* 2.346
50. Guru Gobind Singh, Hazare, Shabd 4: Macauliffe, *Sikh Religion* 5.325
51. Namdev's Hymns, Bhairo 4: Macauliffe, *Sikh Religion* 6.65
52. Kabir's Hymns, Gauri and Sorath 60: Macauliffe, *Sikh Religion* 6.174

TAOISM

53. Tao Teh King 52.1: Goddard, *Laotzu's Tao* 37, with "the Supreme" in place of the Chinese designation "Tao"

ZOROASTRIANISM

54. Yasna 11.17, 18: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.247
55. Yasna 33.10: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.77
56. Yasna 34.1: *SBE* 31.83, with "Lord" in place of the Avestan designation for the Deity "Ahura," and with "Wise One" in place of "Mazda"
57. Yasna 34.3: Smith, *Studies in the Gathas* 94, with "Lord" in place of the Avestan designation for the Deity "Ahura"
58. Yasna 34.15: translated from the Avestan especially for this *Treasure-House* by Dr. Jal Dastur Cursetji Pavry, M.A., Ph.D., son of the High Priest of the Parsis of the Bombay Presidency
59. Yasna 35.3: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.283
60. Yasna 40.1.2: *SBE* 31.288-289, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
61. Yasna 43.8: *SBE* 31.101-102, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
62. Yasna 60.11, 12: *SBE* 31.312, with "Wise One" in place of the Avestan designation for the Deity "Mazda," and "the Lord" in place of "Ahura"

CHAPTER 35: ANGER AND HATRED

BUDDHISM

1. Mahavagga 1.21.4: *SBE* 13.135
2. Cullavagga 4.14.3: *SBE* 20.37, with "brother" in place of the technical Pali designation "Bhikkhu"
3. Samyutta Nikaya 11.3.5: Pali Text Society, *BKSSN* 1.307
4. Samyutta Nikaya 38.4.3: Pali Text Society, *BKSSN* 4.171
5. Dhammapada 4; sim. 3: Wagiswara and Saunders, *BWV* 22
6. Dhammapada 5; sim. Mahavagga 10.2.10; 10.2.16; 10.2.19; 10.3: an original translation from the Pali; cf. Wagiswara and Saunders, *BWV* 22; sim. *SBE* 17.298-299; 17.302; 17.305; 17.307

7. Dhammapada 133: *SBE* 10.1.37
8. Dhammapada 202: *SBE* 10.1.55
9. Dhammapada 222: Vaidya and Shrikhande, *Dhammapada* 28
10. Dhammapada 232: *SBE* 10.1.60
11. Dhammapada 357: *SBE* 10.1.85
12. Dhammapada 390: Silacara, *DWT* 47, with the universal pronoun "one" in place of the particularistic "he"
13. Dhammapada 400: Wagiiswara and Saunders, *BWV* 81, with "a first-class person" in place of the technical designation "the Brahmin"

CHRISTIANITY

14. Matthew 5.22
15. Ephesians 4.26, 31
16. Colossians 3.8
17. James 1.19-20
18. 1 John 3.14-15: English and American Revised Versions

CONFUCIANISM

19. Analects 5.4.2: Legge, *Confucius* 28
20. Analects 15.14: Soothill, *Analects of Confucius* 739

HINDUISM

21. Atharva Veda 3.30.1: Griffith, *Atharva-veda* 1.125
22. Atharva Veda 6.42.1, 2: Griffith, *Atharva-veda* 1.267
23. Laws of Manu 6.48: an original translation from the Sanskrit; cf. *SBE* 25.207
24. Bhagavad Gita 2.63: Davies, *Bhagavad Gita* 41; sim. Barnett, *Bhagavad Gita* 95

ISLAM

25. Koran 9.14-15: Rodwell, *Koran* 472
26. Koran 42.35: Sale's Translation in Wherry, *CCQ* 4.17

JAINISM

27. Uttara-Dhyayana Sutra 1.9: *SBE* 45.2
28. Uttara-Dhyayana Sutra 2.26: *SBE* 45.12, with the universal designation "religionist" in place of the particularistic "monk"
29. Uttara-Dhyayana Sutra 8.5: *SBE* 45.33
30. Sutra-Kritanga Sutra 1.6.26: *SBE* 45.291

JUDAISM AND CHRISTIANITY

31. Leviticus 19.17, 18: English and American Revised Versions
32. Proverbs 10.12
33. Proverbs 14.29
34. Proverbs 15.1, 18
35. Proverbs 19.11
36. Ecclesiastes 7.9

SIKHISM

37. Rag Gauri, Bavanakhri 25: Trumpp, *Adi Granth* 367
38. Hymns of Guru Ram Das, Sarang ki War: Macauliffe, *Sikh Religion* 2.343
39. Hymns of Guru Arjan, Maru Ashtapadi: Macauliffe, *Sikh Religion* 4.237

TAOISM

40. Tao Teh King 22.2; sim. 66.4: Carus, *CRV* 88; sim. 121
 41. Tao Teh King 63.1: Carus, *Lao-tze's Tao-Teh-King* 129

CHAPTER 36: WORK AND DEEDS

BUDDHISM

1. *Anguttara Nikaya* 1.17.10: Pali Text Society, *BGSAN* 1.28-29; cf. Gooneratne, *Anguttara Nikaya* 44
2. *Anguttara Nikaya* 3.35.3: Pali Text Society, *BGSAN* 1.123; cf. Gooneratne, *Anguttara Nikaya* 163
3. *Anguttara Nikaya* 3.65.9: Pali Text Society, *BGSAN* 1.173; cf. Gooneratne, *Anguttara Nikaya* 214
4. *Dhammapada* 163: *SBE* 10.1.45
5. *Dhammapada* 173: Woodward, *BPV* 37
6. *Dhammapada* 236; also 238: *SBE* 10.1.61
7. *Dhammapada* 313: *SBE* 10.1.76
8. *Sutta Nipata* 135; also 141: *SBE* 10.2.23, with "first-class person" in place of the technical designation "Brahmana"; also *SBE* 10.2.23
9. *Thera-gatha* 658: Pali Text Society, *PEBPB* 281

CHRISTIANITY

10. Matthew 7.16-17
11. John 5.17
12. John 9.4
13. 1 Corinthians 15.58
14. Ephesians 6.6, 7: Moffatt, *Holy Bible, A New Translation*
15. Philippians 2.12-13: Moffatt, *Holy Bible, A New Translation*
16. Colossians 1.29
17. 1 Thessalonians 4.11-12: Weymouth, *MSNT* 501
18. 2 Thessalonians 2.16, 17
19. 2 Thessalonians 3.10: English and American Revised Versions
20. 2 Thessalonians 3.12: Kent, *SBNT* 159
21. 2 Timothy 2.15
22. Hebrews 6.10: Ballantine, *RNT* 374
23. James 1.25
24. James 4.13, 14-15: Weymouth, *MSNT* 579

CONFUCIANISM

25. Shi King 3.1.1.6-7: Jennings, *Shi King* 279
26. Shu King 5.15.1: *SBE* 3.201
27. Shu King 5.15.2: *SBE* 3.202
28. Shu King 5.17.2: *SBE* 3.212
29. Shi King 3.3.2.6: Legge *CCT* 4.2.514; also *SBE* 3.4.15, where the reference-number for this passage is Shi King, Major Odes 3.2.6
30. I King, Appendix 3.2.5.38: *SBE* 16.391
31. Doctrine of the Mean 33.2: Legge, *Confucius* 145
32. Analects 2.13: Legge, *Confucius* 18

HINDUISM

33. Brihad-Aranyaka Upanishad 4.4.5: Hume, *TPU* 140
34. Bhagavad Gita 2.47: an original translation from the Sanskrit, cf. Davies, *Bhagavad Gita* 39; Barnett, *Bhagavad Gita* 93

35. Bhagavad Gita 3.7: Sarkar, *Srimath Bhagabath Gita* 1.130
36. Bhagavad Gita 3.8: Arnold, *Song Celestial* 38; cf. Barnett, *Bhagavad Gita* 97
37. Bhagavad Gita 3.26: Davies, *Bhagavad Gita* 52
38. Bhagavad Gita 5.2: *SBE* 8.63; cf. Hill, *Bhagavad Gita* 148
39. Bhagavad Gita 6.1, 4: Davies, *Bhagavad Gita* 75, with "devotee" in place of the technical Sanskrit designation "yogin"
40. Bhagavad Gita 6.40: *SBE* 8.72; cf. Hill, *Bhagavad Gita* 162
41. Mahabharata 5.46.20: *SBE* 8.191, where the reference-number for this passage is Sanatsujatiya 6; cf. Dutt, *Mahabharata* 5.76; Roy, *Mahabharata* 5.163
42. Mahabharata 14.17.36: *SBE* 8.240, where the reference-number for this passage is Anugita 2.36; cf. Dutt, *Mahabharata* 14.20; Roy, *Mahabharata* 12.40
43. Mahabharata 12.103.20: Monier-Williams, *Indian Wisdom* 448; cf. Muir, *MTSW* 100 and 283, where the reference-number for this passage in each case is Mahabharata 12.3814; cf. also Dutt, *Mahabharata* 12.152
44. Mahabharata 12.112.17: Dutt, *Mahabharata* 12.167; cf. Roy, *Mahabharata* 9.366
45. Mahabharata 12.277.13; sim. Agni Purana 159: Dutt, *Mahabharata* 12.417; cf. Roy, *Mahabharata* 10.438; sim. Dutt, *Agni Puranam* 1.616
46. Mahabharata 12.277.14: Roy, *Mahabharata* 10.438; cf. Dutt, *Mahabharata* 12.417

ISLAM

47. Koran 4.124: *SBE* 6.89
48. Koran 5.53: Sale's Translation in Wherry, *CCQ* 2.137
49. Koran 7.31; sim. 7.27: Rodwell, *Koran* 296; sim. 295
50. Koran 9.106: Rodwell, *Koran* 482
51. Koran 11.25: Sale's Translation in Wherry, *CCQ* 2.349, where the reference-number for this passage is Koran 11.24; cf. *SBE* 6.207; Rodwell, *Koran* 217
52. Koran 11.116, 117: Rodwell, *Koran* 225
53. Koran 16.112: Rodwell, *Koran* 208
54. Koran 18.44; sim. 19.79: Rodwell, *Koran* 184; sim. 123
55. Koran 29.6: Rodwell, *Koran* 261
56. Koran 29.69: Rodwell, *Koran* 267
57. Koran 35.8: Rodwell, *Koran* 290
58. Koran 42.22: Rodwell, *Koran* 272
59. Koran 46.14: Rodwell, *Koran* 314
60. Koran 53.40-41: *SBE* 9.253
61. Koran 98.6: Rodwell, *Koran* 371

JAINISM

62. Uttara-Dhyayana Sutra 14.25: *SBE* 45.65
63. Sutra-Kritanga Sutra 1.15.9, 10: *SBE* 45.330

JUDAISM AND CHRISTIANITY

64. Psalms 62.12
65. Psalms 90.17
66. Proverbs 10.16
67. Proverbs 20.11
68. Ecclesiastes 5.18, 19
69. Ecclesiastes 9.10
70. Haggai 2.4

SIKHISM

71. Hymns of Guru Nanak, Siri Rag : Macauliffe, *Sikh Religion* 1.187
72. Japji 20 : Macauliffe, *Sikh Religion* 1.205-206
73. Asa ki War, Pauri 16 : Macauliffe, *Sikh Religion* 1.241
74. Asa ki War, Pauri 24 : Macauliffe, *Sikh Religion* 1.249
75. Hymns of Guru Nanak, Majh ki War : Macauliffe, *Sikh Religion* 1.288
76. Hymns of Guru Ram Das, Gauri ki War 1 : Macauliffe, *Sikh Religion* 2.309
77. Hymns of Guru Arjan, Majh : Macauliffe, *Sikh Religion* 3.112
78. Hymns of Guru Arjan, Majh Ashtapadi : Macauliffe, *Sikh Religion* 3.122
79. Hymns of Guru Arjan, Majh Ashtapadi : Macauliffe, *Sikh Religion* 3.123
80. Hymns of Guru Arjan, Sukhmani, Ashtapadi 14.2 : Macauliffe, *Sikh Religion* 3.240
81. Hymns of Guru Arjan, Bilawal : Macauliffe, *Sikh Religion* 3.395
82. Kabir's Hymns : Macauliffe, *Sikh Religion* 4.314
83. Guru Gobind Singh, Sawaiya 7 : Macauliffe, *Sikh Religion* 5.265
84. Kabir's Hymns, Asa 16 : Macauliffe, *Sikh Religion* 6.204
85. Kabir's Hymns, Sorath 5 : Macauliffe, *Sikh Religion* 6.219
86. Kabir's Hymns, Sorath 6 : Macauliffe, *Sikh Religion* 6.220
87. Sloks of Shaikh Farid 98 ; sim. 100 : Macauliffe, *Sikh Religion* 6.409 ; sim. 6.410

TAOISM

88. Kwang Tze 23.8 : Giles, *Chuang Tzu* 302 ; cf. *SBE* 40.83

ZOROASTRIANISM

89. Yasna 36.4-5 : Modi, *MEZB* 4, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
90. Vendidad 3.33 : *SBE* 4.31

CHAPTER 37: WEALTH AND PROSPERITY

BUDDHISM

1. Maha-Parinibbana Sutta 1.9 : *SBE* 11.9
2. Dhammapada 62 : Wagiswara and Saunders, *BWV* 30 ; also Vaidya and Shrikhande, *Dhammapada* 8
3. Dhammapada 76 : Woodward, *BPV* 18
4. Dhammapada 204 : Wagiswara and Saunders, *BWV* 52
5. Dhammapada 355 : Silacara, *DWT* 43
6. Sutta Nipata 181 : Coomara Swamy, *Sutta Nipata* 48, where the reference-number for this passage is Alavaka Sutta 2 ; cf. *SBE* 10.2.30
7. Sutta Nipata 186 : Coomara Swamy, *Sutta Nipata* 49, where the reference-number for this passage is Alavaka Sutta 7 ; cf. *SBE* 10.2.31

CHRISTIANITY

8. Matthew 6.19-21
9. Matthew 6.24
10. Matthew 16.26
11. Mark 10.24
12. Luke 12.15
13. 1 Timothy 6.9, 10 : American Revised Version
14. 1 Timothy 6.17-18
15. 1 John 3.17 : American Revised Version

CONFUCIANISM

16. Shi King 2.1.6.3.1-2: Legge, *CCT* 4.2.256
17. Shi King 4.3.2.17-18: Legge, *CCT* 4.2.635
18. Li Ki 1.1.1.4: *SBE* 27.62
19. Li Ki 39.26; also Great Learning 6, 7, 10: *SBE* 28.420, 421; also Legge, *CCT* 1.239, 240
20. Li Ki 39.38; sim. 39.39; Great Learning 10.22; 10.23: *SBE* 28.423; sim. 28.424; Legge, *Confucius* 122, 123
21. Analects 7.15: Legge, *Confucius* 39
22. Analects 8.13.3: Legge, *Confucius* 44
23. Analects 14.1: Legge, *Confucius* 74
24. Analects 14.11: Collie, *Four Books*, 3.65

HINDUISM

25. Rig Veda 1.170.5: Griffith, *Rigveda* 1.236
26. Rig Veda 10.34.13: Griffith, *Rigveda* 2.431
27. Rig Veda 10.117.1: Griffith, *Rigveda* 2.561
28. Rig Veda 10.117.5: Macdonell, *Hymns from the Rigveda* 93
29. Katha Upanishad 1.27: Hume, *TPU* 345
30. Katha Upanishad 2.6: Hume, *TPU* 346, adopting the interpretation in the foot-note
31. Isa Upanishad 1: Hume, *TPU* 362
32. Mahabharata 3.2.37, 38, 40, 41, 42, 43: Muir, *MTSW* 104, sim. 285-286; in each case the reference-number for this passage is 3.84; cf. Dutt, *Mahabharata* 3.4
33. Mahabharata 5.36.39: Dutt, *Mahabharata* 5.54; cf. Roy, *Mahabharata* 5.2.107
34. Mahabharata 12.26.28: Muir, *MTSW* 271; sim. 81; in each case the reference-number for this passage is 12.795; cf. Dutt, *Mahabharata* 12.32
35. Mahabharata 13.61.19, 20: Muir, *MTSW* 264, with "first-class person" in place of the technical Sanskrit designation "Brahman"; the reference-number there for this passage is Mahabharata 13.3082; cf. Dutt, *Mahabharata* 13.141-142; Roy, *Mahabharata* 11.319
36. Bhagavata Purana 11.3.19: Subba Rau, *Srimad Bhagavatam* 2.3.15; cf. Dutt, *Srimad Bhagabatam* 11.10

ISLAM

37. Koran 2.1, 2-4: *SBE* 6.2
38. Koran 2.184: Rodwell, *Koran* 358
39. Koran 2.263; sim. 2.267: Sale's Translation in Wherry, *CCQ* 1.385, where the reference-number for this passage is Koran 2.261; sim. *CCQ* 1.386
40. Koran 3.151; sim. 10.59: Rodwell, *Koran* 401; sim. 280
41. Koran 9.41: Sale's Translation in Wherry, *CCQ* 2.292
42. Koran 63.9; sim. 64.15: Rodwell, *Koran* 443; sim. 373
43. Koran 89.18-21: Rodwell, *Koran* 54-55
44. Koran 92.5-11; sim. 102.1, 2, 8: Rodwell, *Koran* 32; sim. 31
45. Koran 104.1-3: Rodwell, *Koran* 30

JAINISM

46. Uttara-Dhyayana Sutra 4.2, 5: *SBE* 45.18, 19
47. Uttara-Dhyayana Sutra 9.16-17; sim. 14.39: *SBE* 45.34; sim. 45.67
48. Uttara-Dhyayana Sutra 9.48: *SBE* 45.40
49. Uttara-Dhyayana Sutra 14.17: *SBE* 45.63
50. Uttara-Dhyayana Sutra 14.39: *SBE* 45.67

51. Sutra-Kritanga Sutra 1.2.2.10: *SBE* 45.254
 52. Sutra-Kritanga Sutra 1.2.3.16: *SBE* 45.260
 53. Sutra-Kritanga Sutra 1.9.3: *SBE* 45.301

JUDAISM AND CHRISTIANITY

54. Psalms 37.16
 55. Psalms 49.6-7
 56. Psalms 62.10
 57. Proverbs 3.9
 58. Proverbs 13.11
 59. Proverbs 15.16
 60. Proverbs 16.8
 61. Proverbs 22.1-2
 62. Proverbs 23.4-5: Moffatt, *Holy Bible, A New Translation*
 63. Proverbs 28.6
 64. Ecclesiastes 5.12

SIKHISM

65. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 16.4: Macauliffe, *Sikh Religion* 1.277; cf. Trumpp, *Adi Granth* 88
 66. Hymns of Guru Nanak, Rag Gauri: Macauliffe, *Sikh Religion* 1.295
 67. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.315
 68. Hymns of Guru Nanak, Ashtapadi: Macauliffe, *Sikh Religion* 1.352
 69. Hymns of Guru Amar Das, Gujar ki War 1; sim. Hymns of Guru Nanak, Ashtapadi; Hymns of Guru Arjan, Ashtapadi 5.3: Macauliffe, *Sikh Religion* 2.206; sim. 1.276; 3.212
 70. Hymns of Guru Arjan, Sukhmani, Ashtapadi 1.2: Macauliffe, *Sikh Religion* 3.198
 71. Hymns of Guru Arjan, Sukhmani, Ashtapadi 9.2: Macauliffe, *Sikh Religion* 3.225, with the universal designation "religionist" in place of the particularistic "Vaishnav"; cf. Trumpp, *Adi Granth* 393
 72. Hymns of Guru Arjan, Sukhmani, Ashtapadi 19.5: Macauliffe, *Sikh Religion* 3.255
 73. Hymns of Guru Arjan, Sorath: Macauliffe, *Sikh Religion* 3.351
 74. Guru Ram Das, Slok: Macauliffe, *Sikh Religion* 4.37
 75. Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.262
 76. Namdev's Hymns: Macauliffe, *Sikh Religion* 6.28
 77. Kabir's Hymns, Gauri and Sorath 58: Macauliffe, *Sikh Religion* 6.173
 78. Kabir's Hymns, Maru 11: Macauliffe, *Sikh Religion* 6.253
 80. Kabir's Hymns, Sarang 1: Macauliffe, *Sikh Religion* 6.274
 80. Kabir's Hymns, Sarang 1: Macauliffe, *Sikh Religion* 6.274
 81. Kabir's Sloks 13: Macauliffe, *Sikh Religion* 6.280
 82. Kabir's Sloks 102: Macauliffe, *Sikh Religion* 6.293
 83. Shaikh Farid's Sermons: Macauliffe, *Sikh Religion* 6.379
 84. Sloks of Shaikh Farid 58; sim. 57: Macauliffe, *Sikh Religion* 6.403

TAOISM

85. Tao Teh King 44.1, 2: Old, *SWL* 99-100
 86. Kwang Tze 14.5: Giles, *Chuang Tzu* 184; cf. *SBE* 39.356
 87. Kwang Tze 29.2: Giles, *Chuang Tzu* 401; cf. *SBE* 40.179
 88. Kwang Tze 29.3: Giles, *Chuang Tzu* 403; cf. *SBE* 40.181-182
 89. Kwang Tze 29.3; sim. Tao Teh King 33.3: Giles, *Chuang Tzu* 405; cf. *SBE* 40.183; sim. Goddard, *Laotzu's Tao* 27
 90. Tai-Shang Kan-Ying Pien, characters 1146-1169: Balfour, *Taoist Texts*
 107

ZOROASTRIANISM

91. Yasna 43. 1: Smith, *Studies in the Gathas* 99, with "Lord" in place of the Avestan designation for the Deity "Ahura"
92. Yasna 52.1, 2, 3, 4: *SBE* 31.292

CHAPTER 38: GIVING AND HELPING

BUDDHISM

1. Mahavagga 8.1.35: *SBE* 17.194
2. Anguttara Nikaya 3.5.42: Pali Text Society, *BGSAN* 1.133-134, with "true religion" in place of the technical Pali designation "sad-dhamma"
3. Anguttara Nikaya 3.6.52: Pali Text Society, *BGSAN* 1.139
4. Dhammapada 177: Wagiswara and Saunders, *BWV* 47
5. Iti-vuttaka 75: Moore, *Sayings of Buddha, The Iti-vuttaka* 86
6. Iti-vuttaka 92: Moore, *Sayings of Buddha, The Iti-vuttaka* 109

CHRISTIANITY

7. Matthew 5.42
8. Matthew 6.3-4
9. Matthew 10.42
10. Mark 12.41, 42, 43, 44
11. Luke 3.11: English and American Revised Versions
12. Luke 6.38
13. Acts 20.35; sim. Ephesians 4.28: English and American Revised Versions
14. Romans 15.1
15. 2 Corinthians 9.6-7
16. Galatians 6.2
17. James 2.15-16: English and American Revised Versions
18. 1 John 3.17: English and American Revised Versions

CONFUCIANISM

19. Li Ki 28.2.5, 6; sim. Doctrine of the Mean 20.4, 5; Mencius 7.2.16: *SBE* 28.312; sim. Legge, *Confucius* 133; Legge, *Mencius* 194
20. Analects 6.3.2: Soothill, *Analects of Confucius* 291
21. Mencius 2.2.13.1: Legge, *Mencius* 69
22. Mencius 6.1.2.2: Legge, *Mencius* 150
23. Mencius 6.1.18.1: Legge, *Mencius* 162

HINDUISM

24. Rig Veda 10.107.8: Griffith, *Rigveda* 2.550
25. Rig Veda 10.117.3: Griffith, *Rigveda* 2.561
26. Rig Veda 10.117.6: Griffith, *Rigveda* 2.562
27. Laws of Manu 4.227-228: *SBE* 25.164-165; with the universal pronoun "one" in place of the particularistic "he"
28. Bhagavad Gita 17.20-21: Arnold, *Song Celestial* 166-167, with "goodness" in place of the technical Sanskrit designation "Sattwam," and with "passion" in place of "Rajas"; cf. Hill, *Bhagavad Gita* 253
29. Mahabharata 12.293.3: Roy, *Mahabharata* 10.536; cf. Dutt, *Mahabharata* 12.452
30. Mahabharata 13.63.13: Monier-Williams, *Indian Wisdom* 449-450; cf. Muir, *MTSW* 89 and 277; the reference-number in each case is Mahabharata 13.3212; cf. also Dutt, *Mahabharata* 13.147

31. Mahabharata 13.63.26, 29: Dutt, *Mahabharata* 13.148; cf. Roy, *Mahabharata* 11.332
32. Mahabharata 13.63.43: Dutt, *Mahabharata* 13.148
33. Mahabharata 14.46.34; also Anugita 31.39: Dutt, *Mahabharata* 14.52; also *SBE* 8.365; cf. Roy, *Mahabharata* 12.116-117
34. Agni Purana 209.30-31: Dutt, *Agni Puranam* 2.742
35. Vishnu Purana 3.8: Wilson, *Vishnu Purana* 3.86; cf. Dutt, *Vishnu Puranam* 192

ISLAM

36. Koran 2.104: Sale's Translation in Wherry, *CCQ* 1.330, where the reference-number for this passage is Koran 2.109
37. Koran 2.172; sim. 4.40, 41: Rodwell, *Koran* 356; sim. 415
38. Koran 2.191: Rodwell, *Koran* 358
39. Koran 2.269-70; sim. 14.36; 63.10: Sale's Translation in Wherry, *CCQ* 1.386, where the reference-number for this passage is Koran 2.267; sim. *CCQ* 3.9, where the reference-number is Koran 14.35; *CCQ* 4.149
40. Koran 2.274; sim. 57.17; 92.18-21: Rodwell, *Koran* 369; sim. 408; 32
41. Koran 3.128; sim. 5.16: Sale's Translation in Wherry, *CCQ* 2.42; sim. *CCQ* 2.126, where the reference-number for this passage is Koran 5.13
42. Koran 4.56: Rodwell, *Koran* 417
43. Koran 8.74: Rodwell, *Koran* 381
44. Koran 28.77: Rodwell, *Koran* 253
45. Koran 64.16: Rodwell, *Koran* 373
46. Koran 74.6: Rodwell, *Koran* 22

JUDAISM AND CHRISTIANITY

47. Deuteronomy 15.7, 8
48. Deuteronomy 15.14
49. 2 Samuel 24.24: Moffatt, *Holy Bible, A New Translation*, where ch. 24 follows immediately after ch. 21
50. Psalms 41.1
51. Psalms 146.9
52. Proverbs 14.21
53. Proverbs 19.17
54. Proverbs 21.13
55. Proverbs 21.26: *OTAT* 108a
56. Proverbs 22.9
57. Isaiah 58.10-11; sim. 58.7, 8

SHINTO

58. Oracle of Hachiman: Aston, *Shinto, The Way of the Gods* 371

SIKHISM

59. Asa ki War, Slok 6: Macauliffe, *Sikh Religion* 1.225
60. Asa ki War 17, Guru Angad: Macauliffe, *Sikh Religion* 1.241; cf. Trumpp, *Adi Granth* 648
61. Hymns of Guru Nanak, Rag Gauri: Macauliffe, *Sikh Religion* 1.293

TAOISM

62. Tao Teh King 67.3: Balfour, *Taoist Texts* 42
63. Tai-Shang Kan-Ying Pien, characters 180-187, 205-212: Suzuki and Carus, *TSKYP* 53; cf. 17; *SBE* 40.237; Douglas, *CT* 259

64. Tai-Shang Kan-Ying Pien, characters 253-265: Suzuki and Carus, *TSKYP* 19; cf. 53; cf. *SBE* 40.237

ZOROASTRIANISM

65. Vendidad 8.19; also 19.2; 19.22; Fragments 1, Westergaard's 9.3: *SBE* 4.101, also 210, 216, 251; with "the Lord" in place of the Avestan designation for the Deity "Ahura." This is the last line of the famous "Ahuna Vairya," one of the chief prayers of Zoroastrianism.
66. Yasht 23.2: *SBE* 23.326, with "the Wise One" in place of the Avestan designation for the Deity "Mazda"
67. Yasht 24.36: *SBE* 23.337, adopting the footnote "the Law" in place of "she"

CHAPTER 39: JUSTICE AND JUDGMENT

BUDDHISM

1. Dhammapada 256, 257: Wagiswara and Saunders, *BWV* 60
2. Dhammapada 268: Silacara, *DWT* 35

CHRISTIANITY

3. John 7.24
4. Romans 2.2
5. Romans 2.16
6. Romans 14.3, 4
7. Romans 14.10, 12, 13; sim. 2 Corinthians 5.10
8. 1 Corinthians 2.15
9. Colossians 4.1
10. Hebrews 10.30
11. James 2.12
12. James 2.13

CONFUCIANISM

13. Shu King 5.4.3.5: *SBE* 3.143
14. Analects 4.11: Soothill, *Analects of Confucius* 231, 233

HINDUISM

15. Laws of Manu 4.175: Jones and Haughton, *MDSIM* 2.130
16. Laws of Manu 8.12: Monier-Williams, *Indian Wisdom* 286
17. Laws of Manu 8.15: *SBE* 25.255
18. Laws of Manu 8.17: *SBE* 25.255

ISLAM

19. Koran 2.281; sim. 3.104: Rodwell, *Koran* 370; sim. 396
20. Koran 3.109, 110: Abul-Fadl, *Quran* 2.638, 639
21. Koran 4.2: Rodwell, *Koran* 410
22. Koran 4.44; sim. 3.178: Ali, *Holy Qur-an* 213, where the reference-number for this passage is Koran 4.40, with "God" in place of the Arabic designation for the Deity "Allah"; sim. *Holy Qur-an* 191, where the reference-number for this passage is Koran 3.181
23. Koran 4.61: *SBE* 6.80

24. Koran 5.11: Sale's Translation in Wherry, *CCQ* 2.124, where the reference-number for this passage is Koran 5.9
25. Koran 5.46; sim. 60.8: Sale's Translation in Wherry, *CCQ* 2.135; sim. 4.137
26. Koran 6.52: Rodwell, *Koran* 321
27. Koran 6.115: Sale's Translation in Wherry, *CCQ* 2.188
28. Koran 6.153; sim. 11.85-86; 17.28, 37; 23.64; 26.181-184; 55.6-8: Rodwell, *Koran* 332; sim. 222-223; 167; 148; 109; 74
29. Koran 16.92, 93: Rodwell, *Koran* 207
30. Koran 39.69; sim. 39.75: Rodwell, *Koran* 260; sim. 261
31. Koran 95.8; sim. 6.57; 40.12: Rodwell, *Koran* 41; sim. 322; 241

JAINISM

32. Uvasaga Dasao 1.47: Hoernle, *Uvasaga Dasao* 2.23-24

JUDAISM AND CHRISTIANITY

33. Leviticus 24.22
34. Psalms 33.4, 5: American Revised Version, with "Lord" in place of the Hebrew designation for the Deity "Jehovah"
35. Psalms 82.2-4
36. Psalms 96.13
37. Psalms 97.2: American Revised Version
38. Psalms 106.3: American Revised Version
39. Proverbs 4.18-19
40. Proverbs 21.3: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity "Jehovah"
41. Jeremiah 22.3; sim. Isaiah 56.1
42. Jeremiah 22.16
43. Ezekiel 18.5, 7, 8, 9: American Revised Version
44. Hosea 12.6: American Revised Version
45. Amos 5.24: American Revised Version

SIKHISM

46. Hymns of Guru Nanak, Tilang: Macauliffe, *Sikh Religion* 1.110
47. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.320
48. Kabir's Hymns, Asa 17: Macauliffe, *Sikh Religion* 6.205

TAOISM

49. Kwang Tze 25.10: Giles, *Chuang Tzu* 347; cf. *SBE* 40.126
50. Tai-Shang Kan-Ying Pien, characters 879-894: Douglas, *CT* 266; cf. *SBE* 40.243

ZOROASTRIANISM

51. Yasna 43.9: Smith, *Studies in the Gathas* 103, with "Lord" in place of the Avestan designation for the Deity "Ahura"
52. Yasna 45.9: Smith, *Studies in the Gathas* 119, with "the Lord" in place of the Avestan designation for the Deity "Ahura"
53. Yasna 48.1: Smith, *Studies in the Gathas* 133
54. Yasna 51.21: Smith, *Studies in the Gathas* 155, with "Lord" in place of the Avestan designation for the Deity "Ahura"
55. Yasht 10.2: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University

CHAPTER 40: OBEDIENCE

BUDDHISM

1. Dhammapada 20: *SBE* 10.1.8
2. Dhammapada 86: *SBE* 10.1.25
3. Dhammapada 376: Woodward, *BPV* 83, where the reference-number for this passage is Dhammapada 375; cf. *SBE* 10.1.88
4. Sutta Nipata 181: Coomara Swamy, *Sutta Nipata* 48, where the reference-number for this passage is Alavaka Sutta 2; cf. *SBE* 10.2.30
5. Sutta Nipata 227: *SBE* 10.2.37

CHRISTIANITY

6. Matthew 19.17: Weymouth, *MSNT* 51
7. Luke 11.28
8. John 14.31
9. Acts 5.29
10. Romans 6.17: Goodspeed, *NTAT* 297
11. Hebrews 12.9: Moffatt, *Holy Bible, A New Translation*
12. James 1.22
13. 1 John 2.3
14. 1 John 2.17
15. 1 John 3.24
16. 1 John 5.2-3; sim. 2 John 6

CONFUCIANISM

17. Shu King 4.3.3: *SBE* 3.91
18. Shu King 5.21.14: Legge, *CCT* 3.2.543
19. Shi King 3.1.1.6.3-4; quoted in Mencius 2.1.4-6 and 4.1.4.3: Legge, *CCT* 4.2.431; quoted in Legge, *Mencius* 52; 100; cf. *SBE* 3.379
20. Shi King 4.1.1.7.2, 4: Legge, *Shi King* 354; cf. Legge, *CCT* 4.2.576, where the reference-number for this passage is Shi King 4.1.1.7.4, 5, 8, 9, 10
21. Li Ki 21.2.12; sim. Shi King 3.1.10.6: *SBE* 28.227; sim. Legge *CCT* 4.2.463
22. Analects 20.3.1: Legge, *Confucius* 111
23. Mencius 4.1.7.1: Legge, *Mencius* 101

HINDUISM

24. Rig Veda 1.91.3, 5, 7, 12, 13, 14: Griffith, *Rigveda* 1.116, with "God" in place of the Sanskrit designation for the Deity "Soma"
25. Laws of Manu 2.9: an original translation from the Sanskrit; cf. Burnell and Hopkins, *Ordinances of Manu* 17; *SBE* 25.31
26. Bhagavad Gita 18.58: Davies, *Bhagavad Gita* 175
27. Bhagavad Gita 18.73: Hill, *Bhagavad Gita* 271

ISLAM

28. Koran 4.124: *SBE* 6.89
29. Koran 5.71: Rodwell, *Koran* 494
30. Koran 8.24: Rodwell, *Koran* 377
31. Koran 10.109: Rodwell, *Koran* 284
32. Koran 17.36: Rodwell, *Koran* 167
33. Koran 24.50; sim. 5.10: Rodwell, *Koran* 448; sim. 486

34. Koran 26.151-152: Rodwell, *Koran* 108
 35. Koran 30.24, 25: Rodwell, *Koran* 212

JAINISM

36. Uttara-Dhyayana Sutra 5.14-15: *SBE* 45.22
 37. Sutra-Kritanga Sutra 1.9.33: *SBE* 45.305
 38. Sutra-Kritanga Sutra 1.15.15: *SBE* 45.331

JUDAISM AND CHRISTIANITY

39. Deuteronomy 7.9: Moffatt, *Holy Bible, A New Translation*
 40. Deuteronomy 11.1: Moffatt, *Holy Bible, A New Translation*
 41. Joshua 23.6
 42. 1 Kings 2.2, 3
 43. 1 Kings 8.61
 44. Psalms 25.10
 45. Psalms 103.17, 18
 46. Psalms 119.47; sim. 119.48, 70, 77, 97, 113, 127, 140, 143, 163, 165, 167, 174
 47. Psalms 119.101
 48. Psalms 119.112
 49. Proverbs 15.5
 50. Jeremiah 12.17
 51. Daniel 7.27: English and American Revised Versions

SIKHISM

52. Guru Nanak's Twelve Months: Macauliffe, *Sikh Religion*, 1.138
 53. Japji 13: Macauliffe, *Sikh Religion* 1.201
 54. Japji 14, 15: Macauliffe, *Sikh Religion* 1.202
 55. Asa ki War, Pauri 22: Macauliffe, *Sikh Religion* 1.247
 56. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.116
 57. Kabir's Hymns, Siri Ra 1: Macauliffe, *Sikh Religion* 6.142
 58. Kabir's Hymns, Asa 16: Macauliffe, *Sikh Religion* 6.204

TAOISM

59. Kwang Tze 12.2: *SBE* 39.309, with "Supreme" in place of the Chinese designation "Tao"

ZOROASTRIANISM

60. Yasna 45.5: Smith, *Studies in the Gathas* 118
 61. Yasna 50.6: Moulton, *EZ* 383, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
 62. Yasna 51.6; sim. 60.1: Moulton, *EZ* 385, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
 63. Yasna 53.1: Moulton, *EZ* 388, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"

CHAPTER 41: THE GOLDEN RULE

BUDDHISM

1. Sigalo-Vada Sutta 31: *SBB* 4.182, where the reference-number for this passage is Digha Nikaya 3.190, with the universal pronoun "one" in place of the particularistic "he"

2. Ambalatthika-Rahul-Ovada Sutta: Mrs. C. F. Rhys Davids, *Buddhism, A Study of the Buddhist Norm* 125, where the reference-number for this passage is Majjhima Nikaya 1.415; cf. *SBB* 5.299
3. Dhammapada 129-130: *SBE* 10.36

CHRISTIANITY

4. Matthew 7.12
5. Matthew 19.19; also Matthew 22.39; Mark 12.31; Luke 10.27; Romans 13.9; Galatians 5.14; James 2.8
6. Luke 6.31

CONFUCIANISM

7. Shu King 4.2.3: *SBE* 3.87
8. Doctrine of the Mean 13.3; also Li Ki 28.1.32: Legge, *Confucius* 128; also *SBE* 28.305
9. Great Learning 10.2; also Li Ki 39.23: Legge, *Confucius* 119; also *SBE* 28.419
10. Analects 5.11: Soothill, *Analects of Confucius* 261, 263
11. Analects 6.28.3: Soothill, *Analects of Confucius* 323
12. Analects 12.2: Soothill, *Analects of Confucius* 561
13. Analects 15.23: Soothill, *Analects of Confucius* 747, 749

HINDUISM

14. Mahabharata 5.39.72: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *MTSW* 273, where in each case the reference-number for this passage is Mahabharata 5.1517; cf. also Dutt, *Mahabharata* 5.63-64; Roy, *Mahabharata* 5.2.126; Hopkins, *Religions of India* 479
15. Mahabharata 13.113.8: Muir, *MTSW* 273; cf. Monier-Williams, *Indian Wisdom* 450, where in each case the reference-number for this passage is 13.5571. In the latter instance the verse is translated positively, whereas the original Sanskrit is negatively stated; cf. Dutt, *Mahabharata* 13.250
16. Mahabharata 13.113.9: Muir, *MTSW* 273, where the reference-number for this passage is 13.5572; cf. Dutt, *Mahabharata* 13.250; Roy, *Mahabharata* 11.558
17. Mahabharata 13.115.21: Roy, *Mahabharata* 11.562; cf. Dutt, *Mahabharata* 13.252
18. Mahabharata 13.115.22: Dutt, *Mahabharata* 13.252; cf. Roy, *Mahabharata* 11.562

JAINISM

19. Sutra-Kritanga Sutra 1.10.1, 3: *SBE* 45.306-307, with the universal designation "religionist" in place of the particularistic "monk"
20. Sutra-Kritanga Sutra 1.11.9, 10, 11; sim. and in part also 1.1.4.9-10; 1.3.4.20: *SBE* 45.311, with "liberation" in place of the technical Prakrit designation "Nirvana"; sim. and in part also *SBE* 45.247-248; *SBE* 45.271
21. Sutra-Kritanga Sutra 1.11.33: *SBE* 45.314; also Banarsi Das Jain, *Ardha-Magadhi Reader* 141, with the original Prakrit of this text on page 54

JUDAISM AND CHRISTIANITY

22. Leviticus 19.18
23. Tobit 4.14-15: Charles, *Apocrypha* 1.212. Besides the instance of the Shinto religion, which is explained in the Preface, this quotation from Tobit is the sole other exception to the regular method of the *Treasure-*

House in citing only from those books of sacred scripture which are accepted as canonical by all the adherents of the several specified religions. The book of Tobit is in that collection of books designated among Christians as the Apocrypha of the Old Testament; these are accepted as canonical by some, though not by all, groups among Protestant Christians. However, in the New Testament, which is the distinctively Christian scripture, the principle of the Golden Rule is to be found stated even more frequently than in the Old Testament; so the statement in Tobit may be cited in this chapter of the *Treasure-House* supplementarily from a book which is accepted as canonical by many Protestant Christians and also by all groups technically designated as Catholic Christians and too by all groups in Judaism.

SIKHISM

24. Kabir's Hymns, Asa 17: Macauliffe, *Sikh Religion* 6.205

TAOISM

25. Tai-Shang Kan-Ying Pien, characters 196-228: Douglas, *CT* 259; cf. *SBE* 40.237; Suzuki and Carus, *TSKYP* 17, 19, 53; Balfour, *Taoist Texts* 103; Wiegner, *Moral Tenets and Customs in China* 247

CHAPTER 42: GOOD FOR EVIL

BUDDHISM

1. Kakacupama Sutta: Woodward, *SSB* 97-98, where the reference-number for this passage is Majjhima Nikaya 1.128-129; cf. *SBB* 5.88, where the reference-number is Majjhima Nikaya 1.127
2. Samyutta Nikaya 7.1.2; also 11.1.4: Pali Text Society, *BKSSN* 1.203; also 1.285-286
3. Samyutta Nikaya 11.1.7: Pali Text Society, *BKSSN* 1.288
4. Dhammapada 197; sim. 198, 199: *SBE* 10.1.54
5. Dhammapada 223: Wagiswara and Saunders, *BWV* 55
6. Dhammapada 406: *SBE* 10.1.93, with "first-class person" in place of the technical Pali designation "Brahmana"
7. Iti-vuttaka 93: Moore, *Sayings of Buddha, The Iti-vuttaka* 111
8. Sutta Nipata 630: *SBE* 10.2.113, with "first-class person" in place of the technical Pali designation "Brahmana"

CHRISTIANITY

9. Luke 6.27, 28, 32-36; sim. Matthew 5.44-48
10. Romans 12.14, 17: English and American Revised Versions
11. Romans 12.20, 21
12. 1 Corinthians 4.12: Weymouth, *MSNT* 395
13. 2 Corinthians 12.15
14. 1 Thessalonians 5.15
15. 1 Peter 2.12: Weymouth, *MSNT* 588
16. 1 Peter 2.15: Ballantine, *RNT* 395
17. 1 Peter 2.23
18. 1 Peter 3.8-9: Weymouth, *MSNT* 590

CONFUCIANISM

19. Shi King 3.3.3.14: Legge, *She King* 330
20. Li Ki 29.12: *SBE* 28.332
21. Mencius 4.2.28.4-5, 6: Legge, *Mencius* 118

HINDUISM

22. Laws of Manu 2.161: Monier-Williams, *Indian Wisdom* 279; cf. *SBE* 25.59
23. Laws of Manu 6.48: *SBE* 25.207, with the universal pronoun "one" in place of the particularistic "he"
24. Mahabharata 1.74.93: Dutt, *Mahabharata* 1.110; cf. Roy, *Mahabharata* 1.225
25. Mahabharata 2.73.7; sim. 2.72.8-9; 2.73.6: Muir, *MTSW* 274, where the reference-number for this passage is Mahabharata 2.2439; cf. Dutt, *Mahabharata* 2.97; Roy, *Mahabharata* 2.195; sim. Dutt, *Mahabharata* 2.96; 2.97
26. Mahabharata 2.73.9-10: Dutt, *Mahabharata* 2.97; cf. Roy, *Mahabharata* 2.195-196
27. Mahabharata 3.29.9: Dutt, *Mahabharata* 3.41; cf. Roy, *Mahabharata* 3.82
28. Mahabharata 5.36.11: Monier-Williams, *Indian Wisdom* 446; cf. Muir, *MTSW* 88 and 276; where in each case the reference-number for this passage is Mahabharata 5.1270; cf. also Dutt, *Mahabharata* 5.53; Roy, *Mahabharata* 5.2.104; Hopkins, *Ethics of India* 179
29. Mahabharata 5.39.73-74: Roy, *Mahabharata* 5.2.126; cf. Dutt, *Mahabharata* 5.64; Muir, *MTSW* 275, where the reference-number for this passage is Mahabharata 5.1518
30. Mahabharata 12.81.22: Dutt, *Mahabharata* 12.120; cf. Roy, *Mahabharata* 9.261
31. Mahabharata 12.93.10: Dutt, *Mahabharata* 12.138; cf. Roy, *Mahabharata* 9.301
32. Mahabharata 12.274.9: Dutt, *Mahabharata* 12.413; cf. Roy, *Mahabharata* 10.427
33. Mahabharata 12.278.4, 5, 6: Hopkins, *Ethics of India* 179-180, where the reference-number for this passage is Mahabharata 12.279.4-6; cf. Dutt, *Mahabharata* 12.418; Roy, *Mahabharata* 10.441
34. Mahabharata 12.278.8: Dutt, *Mahabharata* 12.418; cf. Roy, *Mahabharata* 10.442
35. Mahabharata 12.300.12: Roy, *Mahabharata* 10.566; cf. Dutt, *Mahabharata* 12.463
36. Mahabharata 12.300.16: Dutt, *Mahabharata* 12.463; cf. Roy, *Mahabharata* 10.566
37. Mahabharata 12.300.18: Dutt, *Mahabharata* 12.464; cf. Roy, *Mahabharata* 10.566
38. Mahabharata 12.300.20: Dutt, *Mahabharata* 12.464; cf. Roy, *Mahabharata* 10.566-567
39. Mahabharata 12.300.26: Dutt, *Mahabharata* 12.464; cf. Roy, *Mahabharata* 10.567

ISLAM

40. Koran 13.22: Pickthall, *Glorious Koran* 251
41. Koran 23.98: Rodwell, *Koran* 149
42. Koran 28.54: Pickthall, *Glorious Koran* 400
43. Koran 41.34-35: Rodwell, *Koran* 194-195

JAINISM

44. Dasaveyaliya 8.37-39: Banarsi Das Jain, *Ardha-Magadhi Reader* 170; the name and chapter of the document on 172

JUDAISM AND CHRISTIANITY

45. Exodus 23.4, 5: Moffatt, *Holy Bible, A New Translation*
46. 2 Chronicles 28.15; sim. 2 Kings 6.21-22
47. Proverbs 24.17, 29
48. Proverbs 25.21, 22

SIKHISM

49. Bhai Gur Das' Analysis, War 26: Macauliffe, *Sikh Religion* 4.260-261
50. Bhai Gur Das' Analysis, War 28: Macauliffe, *Sikh Religion* 4.261, with "spiritual teacher" in place of the technical Prakrit designation "guru"
51. Kabir's Hymns, Gauri and Sorath 71: Macauliffe, *Sikh Religion* 6.179
52. Sloks of Shaikh Farid 7: Macauliffe, *Sikh Religion* 6.394
53. Sloks of Shaikh Farid 78: Macauliffe, *Sikh Religion* 6.406

TAOISM

54. Tao Teh King 49.2: *SBE* 39.91
55. Tao Teh King 63.1: *SBE* 39.106
56. Kwang Tze 23.12: Giles, *Chuang Tzu* 309-310; cf. *SBE* 40.89

CHAPTER 43: FORGIVENESS

BUDDHISM

1. Mahavagga 1.27.4: *SBE* 13.167
2. Mahavagga 1.27.5: *SBE* 13.167
3. Mahavagga 2.27.6; also 2.27.9: *SBE* 13.285; also 13.285

CHRISTIANITY

4. Matthew 6.14-15; sim. Mark 11.25-26
5. Matthew 18.21, 22; sim. Luke 17.4
6. Mark 11.25: Weymouth, *MSNT* 113-114; cf. Goodspeed, *NTAT* 91
7. Luke 17.3: Goodspeed, *NTAT* 151
8. Luke 23.34; cf. Matthew 5.44
9. Ephesians 4.32
10. Hebrews 8.12; sim. 10.17: Judaism and Christianity, Jeremiah 31.34: Montgomery, *CTNT* 606
11. James 2.13: Ballantine, *RNT* 389

CONFUCIANISM

12. Shu King 2.2.2: *SBE* 3.49

HINDUISM

13. Rig Veda 1.24.14: Griswold, *Religion of the Rigveda* 125, with "God" in place of the Sanskrit designation for the Deity "Varuna"; cf. Griffith, *Rigveda* 1.32
14. Rig Veda 1.31.16: Griffith, *Rigveda* 1.42, with "God" in place of the Sanskrit designation for the Deity "Agni"
15. Rig Veda 4.12.4; sim. 2.27.14: Griffith, *Rigveda* 1.408, with "God" in place of the Sanskrit designation for the Deity "Aditi" and with "O Lord" in place of "Agni"; sim. 1.244
16. Rig Veda 5.85.7, 8: Griffith, *Rigveda* 1.552, with "Lord" in place of the Sanskrit designation for the Deity "Varuna"

17. Rig Veda 6.74.3: Griffith, *Rigveda* 1.645, with "God" in place of the Sanskrit designation for the Deity "Soma-Rudra"
18. Rig Veda 8.48.9, 10: Griffith, *Rigveda* 2.199
19. Mahabharata 3.28.31: Dutt, *Mahabharata* 3.41
20. Mahabharata 3.29.13; sim. Laws of Manu 8.313: Dutt, *Mahabharata* 3.42; cf. Roy, *Mahabharata* 3.82; sim. *SBE* 25.308-309
21. Mahabharata 3.29.25: Dutt, *Mahabharata* 3.42; cf. Roy, *Mahabharata* 3.83
22. Mahabharata 5.39.58-59: Roy, *Mahabharata* 5.2.125; cf. Dutt, *Mahabharata* 5.63
23. Mahabharata 5.39.71: Dutt, *Mahabharata* 5.63; cf. Roy, *Mahabharata* 5.2.126
24. Bhagavata Purana 6.3.30: Dutt, *Srimad Bhagavatam* 6.15; cf. Subba Rau, *Srimad Bhagavatam* 1.3.144

ISLAM

25. Koran 3.124, 127-128; sim. 2.195; 3.149; 4.106; 5.43; 8.29; 8.71; 9.100; 73.20: Rodwell, *Koran* 398; sim. 359, 401, 423, 490, 377, 481, 471, 25
26. Koran 3.141: Rodwell, *Koran* 399
27. Koran 5.12: Sale's Translation in Wherry, *CCQ* 2.124, where the reference-number for this passage is Koran 5.10
28. Koran 5.16: Sale's Translation in Wherry, *CCQ* 2.126, where the reference-number for this passage is 5.14
29. Koran 8.71: Rodwell, *Koran* 381
30. Koran 15.85: Rodwell, *Koran* 116
31. Koran 20.84; sim. 16.120; 17.26-27: Ali, *Holy Qur-an* 633, where the reference-number for this passage is Koran 20.82; sim. 558, where the reference-number is Koran 16.119; sim. also 566, where the reference-number is Koran 17.25
32. Koran 42.20: Rodwell, *Koran* 273
33. Koran 42.38; sim. 64.14: Rodwell, *Koran* 274; sim. 373

JAINISM

34. Kalpa Sutra, Rules for Yatis 24: Stevenson, *Kalpa Sutra* 113; cf. *SBE* 22.309

JUDAISM AND CHRISTIANITY

35. Numbers 14.18
36. Nehemiah 9.17
37. Psalms 86.3-5: Moffatt, *Holy Bible, A New Translation*
38. Psalms 103.1-4, 10-12
39. Psalms 130.3, 4: *OTAT* 1025
40. Isaiah 55.7
41. Hosea 14.4

SIKHISM

42. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.315
43. Kabir's Sloks 155: Macauliffe, *Sikh Religion* 6.302

CHAPTER 44: LOVE

BUDDHISM

1. Vatthupuma Sutta; sim. Tevijja Sutta 3.1; Maha-Sudassana Sutta 2.8: *SBB* 5.27, where the reference-number for this passage is Majjhima Nikaya 1.38; sim. *SBE* 11.201; 11.273

2. Kakacupama Sutta: *SBB* 5.90, where the reference-number for this passage is Majjhima Nikaya 1.129
3. Maha-Rahul-Ovada Sutta: *SBB* 5.303, where the reference-number for this passage is Majjhima Nikaya 1.425
4. Samyutta Nikaya 20.3; also 20.4: Pali Text Society, *BKSSN* 2.176; also 177

CHRISTIANITY

5. Matthew 19.19; sim. Romans 13.9
6. Matthew 22.37, 39, 40; sim. Mark 12.30, 31; Luke 10.27
7. Romans 8.28
8. Romans 8.38-39
9. Romans 12.9: Ballantine, *RNT* 271
10. Romans 13.7-8; sim. 13.10: Ballantine, *RNT* 272
11. 1 Corinthians 8.1: Goodspeed, *NTAT* 323
12. 1 Corinthians 13.1-8, 13: American Revised Version
13. 1 Corinthians 14.1: Moffatt, *Holy Bible, A New Translation*
14. 1 Corinthians 16.14: English and American Revised Versions
15. 2 Corinthians 8.8
16. Galatians 5.14
17. Ephesians 3.14, 15, 16, 17, 18, 19
18. Ephesians 5.1, 2
19. Philippians 2.2
20. Colossians 2.2: Moffatt, *Holy Bible, A New Translation*
21. Colossians 3.12, 13-14: English Revised Version
22. Thessalonians 3.12; sim. Philippians 1.9
23. Thessalonians 4.9, 10
24. 2 Thessalonians 3.5: Kent, *SBNT* 159
25. Timothy 1.5: Ballantine, *RNT* 352
26. James 2.8: Goodspeed, *NTAT* 427
27. Peter 1.22; sim. 3.8; 4.8
28. Peter 2.17
29. John 2.5
30. John 3.11: English and American Revised Versions
31. John 3.18: Kent, *SBNT* 268
32. John 4.7, 8, 11, 12, 16, 17, 18
33. John 4.19-20
34. John 4.21
35. Jude 21

CONFUCIANISM

36. Shu King 5.1.2; sim. 5.1.1: *SBE* 3.127, 128; sim. 3.127
37. Shi King 3.3.6.1: Legge, *Shu King* 336-337
38. Li Ki 7.4.8: *SBE* 27.389
39. Li Ki 24.14: *SBE* 28.268
40. Li Ki 29.17: *SBE* 28.334
41. Li Ki 39.16; also Great Learning 8.1, 2: *SBE* 28.417; also Legge, *Confucius* 117
42. Analects 1.5: Soothill, *Analects of Confucius* 125, 127
43. Analects 4.2: translated from the Chinese especially for this *Treasure-House* by Professor Lucius Porter of Yen Ching University, Peiping, China; cf. Lyall, *Sayings of Confucius* 14
44. Analects 4.3: Soothill, *Analects of Confucius* 223
45. Analects 12.22.1: Lyall, *Sayings of Confucius* 64
46. Analects 14.8: Legge, *Confucius* 75
47. Analects 17.6: Lyall, *Sayings of Confucius* 94

48. Mencius 2.1.6.1, 3, 7: Legge, *Mencius* 53, 54
 49. Mencius 4.1.4.1: Legge, *Mencius* 100

HINDUISM

50. Bhagavad Gita 5.29: Johnston, *Bhagavad Gita* 20
 51. Bhagavad Gita 10.1: Besant and Das, *Bhagavad Gita* 174
 52. Bhagavad Gita 10.10: Davies, *Bhagavad Gita* 111
 53. Mahabharata 12.203.23: Dutt, *Mahabharata* 12.453; cf. Roy, *Mahabharata* 10.537-538
 54. Mahabharata 12.298.36-37: Dutt, *Mahabharata* 12.460; cf. Roy, *Mahabharata* 10.557
 55. Ramayana 6.115.41: Muir, *MTSW* 277

ISLAM

56. Koran 2.160: *SBE* 6.23, adopting the reading "chiefs" from the foot-note
 57. Koran 3.29: Sale's Translation in Wherry, *CCQ* 2.12, 13, where the reference-number for this passage is Koran 3.31; cf. Rodwell, *Koran* 388
 58. Koran 3.141: Rodwell, *Koran* 399
 59. Koran 9.109: Sale's Translation in Wherry, *CCQ* 2.313-314
 60. Koran 11.92: Sale's Translation in Wherry, *CCQ* 2.363, where the reference-number for this passage is Koran 11.90
 61. Koran 19.96: Rodwell, *Koran* 124
 62. Koran 20.39: Rodwell, *Koran* 96
 63. Koran 49.9: Rodwell, *Koran* 469
 64. Koran 61.4: Rodwell, *Koran* 405
 65. Koran 110.3: Rodwell, *Koran* 468

JAINISM

66. Uttara-Dhyayana Sutra 14.32: *SBE* 45.61

JUDAISM AND CHRISTIANITY

67. Leviticus 19.18
 68. Leviticus 19.34
 69. Deuteronomy 6.5; sim. 11.1; 30.6
 70. Deuteronomy 10.17, 18, 19
 71. Deuteronomy 30.20
 72. Joshua 22.5; sim. Deuteronomy 10.12; 11.13; 11.22; 30.16
 73. Joshua 23.11
 74. Psalms 18.1, 2
 75. Psalms 31.23
 76. Psalms 66.20: Moffatt, *Holy Bible, A New Translation*
 77. Psalms 145.20
 78. Psalms 146.8
 79. Proverbs 17.9
 80. Song of Solomon 8.6, 7
 81. Jeremiah 31.2, 3

SHINTO

82. Oracles of the Gods of Kasuga: Aston, *Shinto, The Way of the Gods* 368-369, with "representative" in place of the technical Japanese designation "shintai"

SIKHISM

83. Guru Nanak's Twelve Months: Macauliffe, *Sikh Religion* 1.144
 84. Japji 21: Macauliffe, *Sikh Religion* 1.206

85. Asa ki War, Slok 5, Guru Nanak: Macauliffe, *Sikh Religion* 1.225
86. Asa ki War, Slok 13, Guru Nanak: Macauliffe, *Sikh Religion* 1.236
87. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 28: Macauliffe, *Sikh Religion* 1.269, with "teacher" in place of the technical Gurmukhi designation "Guru"
88. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 11.1: Macauliffe, *Sikh Religion* 1.270-271; cf. Trumpp, *Adi Granth* 83
89. Hymns of Guru Nanak, Majh ki War: Macauliffe, *Sikh Religion* 1.287
90. Hymns of Guru Nanak, Gauri Ashtapadi: Macauliffe, *Sikh Religion* 1.297
91. Hymns of Guru Nanak, Gauri Chhant: Macauliffe, *Sikh Religion* 1.303
92. Hymns of Guru Nanak, Rag Asa: Macauliffe, *Sikh Religion* 1.307
93. Hymns of Guru Nanak, Asa Ashtapadi; sim. Suhi Ashtapadi: Macauliffe, *Sikh Religion* 1.316; sim. 1.341
94. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.320
95. Hymns of Guru Nanak, Asa Chhant: Macauliffe, *Sikh Religion* 1.320, 321
96. Hymns of Guru Nanak, Gujar Ashtapadi: Macauliffe, *Sikh Religion* 1.325
97. Hymns of Guru Nanak, Dhanasari Ashtapadi: Macauliffe, *Sikh Religion* 1.339
98. Hymns of Guru Nanak, Suhi Chhant: Macauliffe, *Sikh Religion* 1.343
99. Hymns of Guru Nanak, Rag Bilawal: Macauliffe, *Sikh Religion* 1.346
100. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.363
101. Hymns of Guru Nanak, Maru Solhe: Macauliffe, *Sikh Religion* 1.367
102. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.113
103. Hymns of Guru Arjan, Majh; sim. Kabir's Hymns, Bilawal 12: Macauliffe, *Sikh Religion* 3.114; sim. 6.233
104. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.116
105. Hymns of Guru Arjan, Sukhmani, Ashtapadi 19.8: Macauliffe, *Sikh Religion* 3.257
106. Namdev's Hymns, Sorath 3: Macauliffe, *Sikh Religion* 6.46
107. Namdev's Hymns, Bhairi 7: Macauliffe, *Sikh Religion* 6.66, with the universal designation "this man" in place of the particularistic "Nama"
108. Kabir's Hymns, Siri Ra 1: Macauliffe, *Sikh Religion* 6.142
109. Kabir's Hymns, Acrostic 11: Macauliffe, *Sikh Religion* 6.183
110. Kabir's Hymns, Acrostic 36: Macauliffe, *Sikh Religion* 6.188
111. Kabir's Hymns, Acrostic 39: Macauliffe, *Sikh Religion* 6.188
112. Kabir's Hymns, Lunar Days 6; sim. Hymns of Guru Nanak: Macauliffe, *Sikh Religion* 6.191; sim. 1.359
113. Kabir's Hymns, Week Days 8; sim. Sorath 3: Macauliffe, *Sikh Religion* 6.195, with the universal pronoun "one" in place of the particularistic "him"; sim. 6.218
114. Kabir's Hymns, Suhi 4: Macauliffe, *Sikh Religion* 6.227
115. Kabir's Hymns, Prabhati 1: Macauliffe, *Sikh Religion* 6.276
116. Hymns of Rav Das, Gauri 1: Macauliffe, *Sikh Religion* 6.321
117. Hymns of Rav Das, Dhanasari 2: Macauliffe, *Sikh Religion* 6.332
118. Mira Bai, Tulsi Das' Reply: Macauliffe, *Sikh Religion* 6.350
119. Bhagats of Shaikh Farid: Macauliffe, *Sikh Religion* 6.380
120. Sloks of Shaikh Farid 34: Macauliffe, *Sikh Religion* 6.399

TAOISM

121. Tao Teh King 79.3: *SBE* 39.121
122. Kwang Tze 2.7: *SBE* 39.189
123. Kwang Tze 23.8: Giles, *Chuang Tzu* 303; cf. *SBE* 40.84

124. Kwang Tze 24.12: Giles, *Chuang Tzu* 329; cf. *SBE* 40.108
 125. Kwang Tze 31: Giles, *Chuang Tzu* 421-422; cf. *SBE* 40.201
 126. Kwang Tze 33.2: Giles, *Chuang Tzu* 440; cf. *SBE* 40.218

ZOROASTRIANISM

127. Yasna 43.16: Irani, *Divine Songs of Zarathushtra* 50; cf. Moulton, *EZ* 367
 128. Yasna 49.8: Moulton, *EZ* 381, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
 129. Fragments 5, Tahmuras' 98: *SBE* 4.295

CHAPTER 45: SERVING OTHERS

BUDDHISM

1. Mahavagga 5.4.2; sim. 10.2.20; Cullavagga 6.6.4: *SBE* 17.18; sim. 17.305; 20.195
 2. Mahavagga 8.26.3: *SBE* 17.241
 3. Maha-Parinibbana Sutta 3.4; also 3.49, 55, 56; sim. Anguttara Nikaya 2.4.11: *SBE* 11.41; also 11.54, 55, 56; sim. Pali Text Society, *BGSAN* 1.65
 4. Ariya-Pariyesana Sutta: *SBB* 5.118, where the reference-number for this passage is Majjhima Nikaya 1.168
 5. Dhammapada 382: Woodward, *BPV* 85, where the reference-number for this passage is Dhammapada 381

CHRISTIANITY

6. Matthew 5.16
 7. Matthew 20.26-28
 8. Matthew 24.14; sim. Mark 13.10
 9. Matthew 25.40; sim. 25.45
 10. Mark 16.15
 11. Luke 4.18
 12. Luke 14.13, 14
 13. Luke 22.32
 14. John 17.19
 15. Romans 1.11, 12
 16. Romans 14.21; sim. 1 Corinthians 8.13
 17. Romans 15.1-2: Ballantine, *RNT* 274
 18. 1 Corinthians 9.19
 19. 1 Corinthians 9.22
 20. 1 Corinthians 10.24; sim. Philippians 2.4: Weymouth, *MSNT* 407
 21. Galatians 5.13
 22. Galatians 6.2
 23. Galatians 6.10
 24. Ephesians 4.28: Goodspeed, *NTAT* 366
 25. Ephesians 4.29: Weymouth, *MSNT* 469
 26. Philippians 2.3-4: Goodspeed, *NTAT* 371
 27. Colossians 1.25: Goodspeed, *NTAT* 377
 28. Hebrews 10.24: Weymouth, *MSNT* 560
 29. Hebrews 13.2
 30. 1 Peter 4.9-10, 11: Montgomery, *CTNT* 642

CONFUCIANISM

31. Shu King 2.4.1: *SBE* 3.60
32. Li Ki 2.1.3.22: *SBE* 27.155
33. Analects 2.3: Lyall, *Sayings of Confucius* 5
34. Analects 4.15.2: Legge, *Confucius* 26
35. Analects 6.28.2: Lyall, *Sayings of Confucius* 29

HINDUISM

36. Bhagavad Gita 3.20: Telang, *Bhagavad Gita Translated into English Blank Verse* 22; cf. Thomas, *Song of the Lord, Bhagavad Gita* 24
37. Bhagavad Gita 5.25: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 71; *SBE* 8.66
38. Bhagavad Gita 12.4; sim. 3.20; 3.25: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 131; sim. 51; Thompson, *Bhagavad Gita* 83; sim. 24; 25
39. Mahabharata 5.39.10: Dutt, *Mahabharata* 5.61; cf. Roy, *Mahabharata* 5.2.121 where the chapter is numbered 38 instead of 39
40. Mahabharata 12.263.28: Dutt, *Mahabharata* 12.393; cf. Roy, *Mahabharata* 10.366
41. Mahabharata 12.273.12: Dutt, *Mahabharata* 12.412; cf. Roy, *Mahabharata* 10.424
42. Mahabharata 12.288.58: Dutt, *Mahabharata* 12.446; cf. Roy, *Mahabharata* 10.518
43. Mahabharata 12.293.10: Dutt, *Mahabharata* 12.452; cf. Roy, *Mahabharata* 10.536
44. Bhagavata Purana 10.22.35: Subba Rau, *Srimad Bhagavatam* 2.2.113; cf. Dutt, *Srimad Bhagavatam* 10.107

ISLAM

45. Koran 4.87: Rodwell, *Koran* 420
46. Koran 5.3: *SBE* 6.97
47. Koran 76.8, 9, 11, 12: Sale's Translation in Wherry, *CCQ* 4.204-205
48. Koran 90.13, 14, 15-17: Sale's Translation in Wherry, *CCQ* 4.247-248, where the reference-number for this passage is Koran 90.13, 14, 15-18

JAINISM

49. Acaranga Sutra 1.6.1.1: *SBE* 22.53
50. Acaranga Sutra 1.6.5.2: *SBE* 22.60
51. Sutra-Kritanga Sutra 1.10.13: *SBE* 45.308

JUDAISM AND CHRISTIANITY

52. Proverbs 14.31; sim. 28.27
53. Proverbs 31.9
54. Isaiah 41.6
55. Isaiah 49.6: *OTAT* 1225
56. Isaiah 58.6, 7: Moffatt, *Holy Bible, A New Translation*
57. Isaiah 61.1: Moffatt, *Holy Bible, A New Translation*

SIKHISM

58. Asa ki War, Slok 10, Guru Nanak: Macauliffe, *Sikh Religion* 1.231
59. Asa ki War, Pauri 10: Macauliffe, *Sikh Religion* 1.232
60. Asa ki War, Pauri 15: Macauliffe, *Sikh Religion* 1.239
61. Hymns of Guru Nanak, Rag Suhi: Macauliffe, *Sikh Religion* 1.340

62. Hymns of Guru Nanak, Ramkali ki War 1: Macauliffe, *Sikh Religion* 1.358
63. Hymns of Guru Arjan, Sukhmani, Ashtapadi 17.7; sim. Hymns of Guru Nanak, Asa Chhant; Sloks of Shaikh Farid 60: Macauliffe, *Sikh Religion* 3.250; sim. 1.320; 6.403
64. Kabir's Hymns, Gauri and Sorath 58: Macauliffe, *Sikh Religion* 6.173
65. Kabir's Hymns, Gauri and Sorath 65: Macauliffe, *Sikh Religion* 6.177
66. Kabir's Hymns, Ramkali 4: Macauliffe, *Sikh Religion* 6.241
67. Kabir's Sloks 45: Macauliffe, *Sikh Religion* 6.285
68. Hymns of Rav Das, Sorath 5: Macauliffe, *Sikh Religion* 6.331

TAOISM

69. Tao Teh King 27.2, 3: Carus, *Lao-Tze's Tao-Teh-King, Chinese-English* 110-111; cf. 188-189
70. Kwang Tze 15.1: Giles, *Chuang Tzu* 190; cf. *SBE* 39.363
71. Kwang Tze 24.7: Giles, *Chuang Tzu* 323; cf. *SBE* 40.102
72. Kwang Tze 31: Giles, *Chuang Tzu* 413-414; cf. *SBE* 40.193
73. Kwang Tze 31: Giles, *Chuang Tzu* 419; cf. *SBE* 40.199

ZOROASTRIANISM

74. Yasna 29.11: Moulton, *EZ* 348-349, with "O Wise One" in place of the Avestan designation for the Deity "Mazda," and with "Lord" in place of "Ahura"
75. Yasna 31.3: *SBE* 31.41, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
76. Yasna 43.11: Irani, *Divine Songs of Zarathushtra* 49; with "obedience" in place of the Avestan designation "Sraosha," and with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"; cf. Dadachanji, *Light of the Avesta and the Gathas* 207
77. Yasna 49.1: Moulton, *EZ* 380, with "Wise One" in place of the Avestan designation for the Deity "Mazda"
78. Yasht 1, Introduction; in part also Yasht 1.23; 2.5, 16; Vendidad 8.10; 11.3; 19.2, 22; Fragments 5, Tahmuras' 114: *SBE* 23.23; in part also *SBE* 23.31, 36, 39; *SBE* 4.100, 143, 210, 216, 299; with "good thought" in place of the Avestan designation "Vohu-mano," with "the Wise One" in place of the Avestan designation for the Deity "Mazda," and with "the Lord" in place of "Ahura." This is the prayer "Ahuna Vairya," also designated "Yatha ahu vairya."

CHAPTER 46: FRIENDSHIP AND BROTHERHOOD

BUDDHISM

1. Sigalo-Vada Sutta 26: *SBB* 4.179, where the reference-number for this passage is Digha-Nikaya 3.188
2. Anguttara Nikaya 3.7.70: Pali Text Society, *BGSAN* 1.191
3. Anguttara Nikaya 3.14.133: Pali Text Society, *BGSAN* 1.264, with the universal designation "religionist" in place of the particularistic "monk"
4. Dhammapada 204: Wagiswara and Saunders, *BWV* 52
5. Dhammapada 376: Woodward, *BPV* 83, where the reference-number for this passage is Dhammapada 375
6. Sutta Nipata 254: *SBE* 10.2.41, 42
7. Sutta Nipata 507: *SBE* 10.2.83, with the universal pronoun "one" in place of the particularistic "he"

CHRISTIANITY

8. Matthew 5.23, 24
9. Matthew 12.50
10. Matthew 18.15
11. Matthew 23.8
12. Acts 10.28
13. Romans 12.10
14. Romans 12.15
15. Ephesians 2.18, 19; 3.2, 6, 14: English and American Revised Versions, with the universal designation "nations" in place of the particularistic "Gentiles," a translation of the Greek word "ethnē"
16. Hebrews 13.1
17. 1 John 2.9-10: American Revised Version
18. 1 John 3.14

CONFUCIANISM

19. Shu King 4.3.4: *SBE* 3.89
20. Li Ki 38.14: *SBE* 28.407
21. Analects 12.24: Soothill, *Analects of Confucius* 601
22. Analects 15.9: Lyall, *Sayings of Confucius* 83
23. Analects 16.4: Legge, *Confucius* 91
24. Mencius 5.2.3.1: Legge, *Mencius* 140

HINDUISM

25. Rig Veda 1.11.2; sim. 8.4.7: Griffith, *Rigveda* 1.13, with "O God" in place of the Sanskrit designation for the Deity "Indra"; sim. *Rigveda* 2.114
26. Rig Veda 1.91.12, 14, 15: Griffith, *Rigveda* 1.116, 117, with "Lord" in place of the Sanskrit designation for the Deity "Soma"
27. Rig Veda 1.170.5: Griffith, *Rigveda* 1.236
28. Rig Veda 2.28.3: Griffith, *Rigveda* 1.294, with "Heavenly Lord" in place of the Sanskrit designation for the Deity "Varuna"
29. Rig Veda 10.117.4: Griffith, *Rigveda* 2.561
30. Yajur Veda 36.18: Griffith, *White Yajurveda* 292
31. Atharva Veda 6.42.1, 2: Griffith, *Atharva-veda* 1.267
32. Atharva Veda 7.52.1, 2: Griffith, *Atharva-veda* 1.351
33. Bhagavad Gita 6.9: Besant and Bhagavan Das, *Bhagavad Gita* 114
34. Mahabharata 5.36.36: Dutt, *Mahabharata* 5.54; cf. Roy, *Mahabharata* 5.2.107, where the reference-number for this passage is Mahabharata 5.35
35. Mahabharata 12.80.14, 18: Muir, *MTSW* 95; cf. 281, where in each case the reference-number for this passage is Mahabharata 12.2998 f.; cf. Dutt, *Mahabharata* 12.118; Roy, *Mahabharata* 9.257
36. Mahabharata 12.103.49: Dutt, *Mahabharata* 12.153; cf. Roy, *Mahabharata* 9.335
37. Mahabharata 12.173.21: Roy, *Mahabharata* 9.566; cf. Dutt, *Mahabharata* 12.259
38. Mahabharata 13.144.34: Roy, *Mahabharata* 11.659; cf. Dutt, *Mahabharata* 13.298
39. Mahabharata 13.164.14: Dutt, *Mahabharata* 13.345; cf. Roy, *Mahabharata* 11.768

ISLAM

40. Koran 2.209: Rodwell, *Koran* 360
41. Koran 3.98: Rodwell, *Koran* 396
42. Koran 9.72: Pickthall, *Glorious Koran* 200, where the reference-number for this passage is Koran 9.71

JAINISM

43. Sutra-Kritanga Sutra 1.2.3.13: *SBE* 45.259

JUDAISM AND CHRISTIANITY

44. Psalms 33.13, 15
 45. Psalms 34.14: Moffatt, *Holy Bible, A New Translation*
 46. Psalms 133.1
 47. Proverbs 17.17
 48. Proverbs 18.24
 49. Proverbs 22.2

SHINTO

50. Oracle of the Deity Atsuta: Aston, *Shinto, The Way of the Gods* 370

SIKHISM

51. Hymns of Guru Nanak, Siri Rag, Ashtapadi 4.5, 7: Macauliffe, *Sikh Religion* 1.134, 135; cf. Trumpp, *Adi Granth* 77, 78
 52. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 14.6: Macauliffe, *Sikh Religion* 1.274
 53. Hymns of Guru Nanak, Rag Sorath; sim. Suhi; Ramkali; Kabir's Hymns, Gauri 18: Macauliffe, *Sikh Religion* 1.332; sim. 1.60; 1.349; 6.152
 54. Hymns of Guru Ram Das, Gaund: Macauliffe, *Sikh Religion* 2.337
 55. Hymns of Guru Arjan, Gauri Ashtapadi: Macauliffe, *Sikh Religion* 4.62
 56. Guru Gobind Singh, Akal Ustat: Macauliffe, *Sikh Religion* 5.262, 263
 57. Kabir's Hymns, Gauri 26: Macauliffe, *Sikh Religion* 6.154
 58. Kabir's Hymns, Acrostic 29: Macauliffe, *Sikh Religion* 6.186
 59. Kabir's Hymns, Bhairo 8: Macauliffe, *Sikh Religion* 6.260
 60. Kabir's Sloks 57: Macauliffe, *Sikh Religion* 6.287
 61. Shaikh Farid, Sayings: Macauliffe, *Sikh Religion* 6.366

TAOISM

62. Tao Teh King 62.2: Goddard, *Laotzu's Tao* 42; cf. Carus, *CRV* 117

ZOROASTRIANISM

63. Yasna 71.13; sim. 46.6: *SBE* 31.330; sim. 31.138

CHAPTER 47: ASSOCIATES

BUDDHISM

1. Mahavagga 1.32.1: *SBE* 13.179
 2. Maha-Parinibbana Sutta 1.31: *SBE* 11.20
 3. Anguttara Nikaya 3.3.26; also 3.3.27: Pali Text Society, *BGSAN* 1.108; also 110
 4. Dhammapada 76: Wagiswara and Saunders, *BWV* 32
 5. Dhammapada 207, 208: Wagiswara and Saunders, *BWV* 52
 6. Dhammapada 328; sim. Mahavagga 10.3: Woodward, *BPV* 71; sim. *SBE* 17.307-308
 7. Dhammapada 329, 330; sim. 61: Silacara, *DWT* 41; sim. 13
 8. Iti-vuttaka 76: Moore, *Sayings of Buddha, The Iti-vuttaka* 87

9. Iti-vuttaka 78: Moore, *Sayings of Buddha, The Iti-vuttaka* 90
10. Sutta Nipata 44: Coomara Swamy, *Sutta Nipata* 13, where the reference-number for this passage is Sutta Nipata, Khaggavisana Sutta 11
11. Sutta Nipata 56: *SBE* 10.2.9

CHRISTIANITY

12. Romans 16.17
13. 1 Corinthians 15.33: American Revised Version
14. Ephesians 4.25: Ballantine, *RNT* 328
15. Ephesians 5.6, 7, 11
16. 2 Thessalonians 3.6: Montgomery, *CTNT* 560
17. 1 Timothy 5.22: Ballantine, *RNT* 356
18. Hebrews 13.3

CONFUCIANISM

19. Shu King 5.26: *SBE* 3.253
20. Shi King 2.6.3.4.3-4; sim. 2.6.3.5.3-4: Legge, *CCT* 4.2.366; sim. 366
21. Li Ki 38.12: *SBE* 28.406-407
22. Analects 1.6: Soothill, *Analects of Confucius* 127
23. Analects 1.13: Legge, *Confucius* 15
24. Analects 1.14: Legge, *Confucius* 15
25. Analects 4.25: Soothill, *Analects of Confucius* 243; cf. Jennings, *Confucian Analects* 66
26. Analects 7.21: Legge, *Confucius* 39
27. Analects 17.7.2: Soothill, *Analects of Confucius* 823, 825

HINDUISM

28. Rig Veda 10.191.2, 3, 4; sim. Atharva Veda 6.64.1, 2, 3: an original translation from the Sanskrit; cf. Griffith, *Rigveda* 2.609; sim. Whitney-Lanman, *Atharva-veda Samhita* 1.329-330; *SBE* 42.136; Griffith, *Atharva-veda* 1.280
29. Mahabharata 3.1.23-25, 26, 27, 29: Roy, *Mahabharata* 3.2-3; cf. Dutt, *Mahabharata* 3.2; Muir, *MTSW* 278-279, where the reference-number for this passage is Mahabharata 3.25
30. Mahabharata 5.34.70; sim. 12.73.23: Muir, *MTSW* 278, where the reference-number for this passage is Mahabharata 5.1164; cf. Dutt, *Mahabharata* 5.49; sim. 12.110
31. Mahabharata 5.36.6: Roy, *Mahabharata* 5.2.104, where the chapter number is 35; cf. Dutt, *Mahabharata* 5.53
32. Mahabharata 5.36.13, 10: Muir, *MTSW* 278, where the reference-number for this passage is Mahabharata 5.1272; cf. Dutt, *Mahabharata* 5.53; Roy, *Mahabharata* 5.2.104, 105
33. Mahabharata 12.299.17: Dutt, *Mahabharata* 12.461; cf. Roy, *Mahabharata* 10.560
34. Mahabharata 13.144.37: Dutt, *Mahabharata* 13.298; cf. Roy, *Mahabharata* 11.659
35. Bhagavata Purana 1.19.16: Subba Rau, *Srimad Bhagavatam* 1.1.98, with "Boundless" in place of the Sanskrit designation for the Deity "Ananta"; cf. Dutt, *Srimad Bhagabatam* 1.79-80

ISLAM

36. Koran 11.115: Pickthall, *Glorious Koran* 234, where the reference-number for this passage is 11.113
37. Koran 49.12: *SBE* 9.240

JAINISM

- 38. Acaranga Sutra 1.1.6.6: *SBE* 22.12
- 39. Sutra-Kritanga Sutra 1.2.1.20: *SBE* 45.252
- 40. Sutra-Kritanga Sutra 1.2.2.2: *SBE* 45.253

JUDAISM AND CHRISTIANITY

- 41. Psalms 55.13, 14: English and American Revised Versions
- 42. Proverbs 2.20: *OTAT* 1046-1047
- 43. Proverbs 4.14: *OTAT* 1049
- 44. Proverbs 13.20

SIKHISM

- 45. Hymns of Guru Nanak, Asa Ashtapadi: Macauliffe, *Sikh Religion* 1.314
- 46. Hymns of Guru Nanak, Rag Malar; sim. Hymns of Guru Arjan, Dhana-sari; Kabir's Sloks 100: Macauliffe, *Sikh Religion* 1.375; sim. 3.363; 6.293
- 47. Hymns of Guru Nanak, Malar Ashtapadi: Macauliffe, *Sikh Religion* 1.376
- 48. Hymns of Guru Ram Das, Suhi: Macauliffe, *Sikh Religion* 2.332
- 49. Hymns of Guru Arjan, Majh: Macauliffe, *Sikh Religion* 3.112
- 50. Hymns of Guru Arjan, Sukhmani, Ashtapadi 3.8: Macauliffe, *Sikh Religion* 3.207
- 51. Hymns of Guru Arjan, Sukhmani, Ashtapadi 7.1, 3: Macauliffe, *Sikh Religion* 3.218, 219
- 52. Hymns of Guru Arjan, Sukhmani, Ashtapadi 10.6: Macauliffe, *Sikh Religion* 3.229
- 53. Kabir's Hymns, Gauri 10: Macauliffe, *Sikh Religion* 6.148
- 54. Kabir's Hymns, Suhi 3: Macauliffe, *Sikh Religion* 6.226
- 55. Kabir's Sloks 24: Macauliffe, *Sikh Religion* 6.282
- 56. Kabir's Sloks 93: Macauliffe, *Sikh Religion* 6.292

ZOROASTRIANISM

- 57. Yasna 33.2: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.72; Moulton, *EZ* 358
- 58. Yasna 46.16: Smith, *Studies in the Gathas* 128, with "Lord" in place of the Avestan designation for the Deity "Ahura"
- 59. Yasna 49.3: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. *SBE* 31.163; Moulton, *EZ* 380
- 60. Yasna 60.4: Modi, *MEZB* 6

CHAPTER 48: HOME AND FAMILY RELATIONS

BUDDHISM

- 1. Samyutta Nikaya 11.2.1.5: Pali Text Society, *BKSSN* 1.294
- 2. Dhammapada 109: *SBE* 10.1.33
- 3. Sutta Nipata 123: *SBE* 10.2.21
- 4. Sutta Nipata 261: Rhys Davids, *Buddhism, A Sketch* 126; cf. *SBE* 10.2.43
- 5. Sutta Nipata 395: *SBE* 10.2.64
- 6. Iti-vuttaka 106: Moore, *Sayings of Buddha, The Iti-vuttaka* 124

CHRISTIANITY

- 7. Matthew 19.19; also 15.4; sim. Mark 10.19; Luke 18.20; Ephesians 6.2
- 8. Ephesians 6.1
- 9. Ephesians 6.4; sim. Colossians 3.21

CONFUCIANISM

- 10. Shu King 4.4.2: *SBE* 3.93
- 11. Shi King 2.1.4.7, 8; also Li Ki 28.1.42; sim. Doctrine of the Mean 15.2, 3: Legge, *She King*, 194; also *SBE* 28.307; sim. Legge, *Confucius* 130
- 12. Li Ki 7.4.13: *SBE* 27.390-391
- 13. Li Ki 39.18; also Great Learning 9.3: *SBE* 28.417-418; also Legge, *Confucius* 118
- 14. Hsiao King 1: *SBE* 3.466, 467
- 15. Hsiao King 9: *SBE* 3.478
- 16. Analects 1.6: Jennings, *Confucian Analects* 41
- 17. Analects 5.25.4: Legge, *Confucius* 32
- 18. Mencius 1.1.1.5: Collie, *Four Books* 4.1; cf. Legge, *Mencius* 13

HINDUISM

- 19. Rig Veda 7.54.2, 3: Griffith, *Rigveda* 2.53
- 20. Atharva Veda 3.30.3, 5, 6, 7: Griffith, *Atharva-veda* 1.126, with "God" in place of the Sanskrit designation for the Deity "Agni"
- 21. Brihad-Aranyaka Upanishad 2.4.5: Hume, *TPU* 98
- 22. Laws of Manu 2.121: Jones and Haughton, *MDSIM* 2.39
- 23. Laws of Manu 2.227, 228; sim. Bhagavata Purana 10.45.5: Dutt, *Manu Samhita* 76; sim. Subba Rau, *Srimad Bhagavatam* 2.2.209; Dutt, *Srimad Bhagabatam* 10.202-203
- 24. Laws of Manu 9.96: *SBE* 25.344; sim. Jones and Haughton, *MDSIM* 2.301-302
- 25. Laws of Manu 9.101: *SBE* 25.345
- 26. Mahabharata 1.74.39, 40: Dutt, *Mahabharata* 1.108; cf. Roy, *Mahabharata* 1.221

ISLAM

- 27. Koran 14.42: Rodwell, *Koran* 229
- 28. Koran 17.24-25: Sale's Translation in Wherry, *CCQ* 3.60
- 29. Koran 20.132: Rodwell, *Koran* 102
- 30. Koran 29.7; sim. 46.14: Rodwell, *Koran* 262; sim. 314
- 31. Koran 30.20: Rodwell, *Koran* 212
- 32. Koran 31.13: Rodwell, *Koran* 268

JAINISM

- 33. Sutra-Kritanga Sutra 1.3.2.4: *SBE* 45.263
- 34. Sutra-Kritanga Sutra 1.9.5: *SBE* 45.301
- 35. Sutra-Kritanga Sutra 1.13.11: *SBE* 45.321-322

JUDAISM AND CHRISTIANITY

- 36. Deuteronomy 5.16; sim. Exodus 20.12; Leviticus 19.3
- 37. Deuteronomy 11.18, 19; sim. Genesis 18.19
- 38. Deuteronomy 12.12
- 39. Joshua 24.15
- 40. Proverbs 12.4; 31.11, 12, 23, 28, 30
- 41. Proverbs 12.7; sim. 3.33

42. Proverbs 20.7
43. Proverbs 22.6
44. Proverbs 23.22, 25, 24; sim. 15.20: Moffatt, *Holy Bible, A New Translation*
45. Ecclesiastes 9.9

SIKHISM

46. Guru Nanak's Twelve Months: Macauliffe, *Sikh Religion* 1.140
47. Hymns of Guru Nanak, Siri Rag 1, Ashtapadi 15.4: Macauliffe, *Sikh Religion* 1.275; cf. Trumpp, *Adi Granth* 87
48. Hymns of Guru Nanak, Asa Chhant: Macauliffe, *Sikh Religion* 1.321
49. Hymns of Guru Nanak, Suhi Chhant: Macauliffe, *Sikh Religion* 1.342
50. Hymns of Guru Ram Das, Gujari: Macauliffe, *Sikh Religion* 2.320
51. Hymns of Guru Ram Das, Sarang ki War: Macauliffe, *Sikh Religion* 2.343
52. Hymns of Guru Arjan, Sukhmani Ashtapadi 8.5: Macauliffe, *Sikh Religion* 3.223
53. Bhai Gur Das's Analysis, War 6: Macauliffe, *Sikh Religion* 4.253
54. Kabir's Hymns, Week Days 3: Macauliffe, *Sikh Religion* 6.194

ZOROASTRIANISM

55. Yasna 44.7: Smith, *Studies in the Gathas* 109
56. Yasna 60.2: Modi, *MEZB* 41; cf. 5-6, 30
57. Yasna 60.5: Modi, *MEZB* 6

CHAPTER 49: PEACE AND WAR

BUDDHISM

1. Mahavagga 1.78.4; sim. 5.10.9: *SBE* 13.235, with "brother" in place of the technical Pali designation "bhikkhu"; sim. *SBE* 17.30
2. Mahavagga 4.16.6; sim. 10.2.2; 10.2.20: *SBE* 13.343; sim. 17.293; 17.306
3. Mahavagga 6.31.13: *SBE* 17.117
4. Cullavagga 5.20.1: *SBE* 20.118-119
5. Cula-Hatthi-Padopama Sutta: *SBB* 5.128, 129, where the reference-number for this passage is Majjhima Nikaya 1.179
6. Sandaka Sutta: *SBB* 5.371, with "religious person" in place of the technical Pali designation "Arahat"; where the reference-number for this passage is Majjhima Nikaya 1.523
7. Samyutta Nikaya 42.8.13.4.2: Pali Text Society, *BKSSN* 4.253-254, with "noble" in place of the technical Pali designation "Ariyan"
8. Dhammapada 194: *SBE* 10.1.53
9. Iti-vuttaka 38: Moore, *Sayings of Buddha, The Iti-vuttaka* 51
10. Sutta Nipata 331: *SBE* 10.2.54
11. Sutta Nipata 705; sim. 629: *SBE* 10.2.126-127; sim. 10.2.112-113

CHRISTIANITY

12. Matthew 5.9
13. Matthew 26.52; sim. Revelation 13.10; Judaism and Christianity, Genesis 9.6
14. Romans 10.15
15. Romans 12.18; sim. Mark 9.50; 1 Thessalonians 5.13: Moffatt, *Holy Bible, A New Translation*
16. Romans 14.19: Montgomery, *CTNT* 430

17. 2 Corinthians 13.11
18. Ephesians 4.1, 2-3
19. Philippians 4.7
20. 2 Thessalonians 3.16: Montgomery, *CTNT* 560
21. 1 Timothy 2.1, 2-4: Ballantine, *RNT* 353
22. James 3.18: Ballantine, *RNT* 390; sim. English and American Revised Versions' marginal reading
23. 1 Peter 3.10-11; sim. Judaism and Christianity, Psalms 34.12-14: Moffatt, *Holy Bible, A New Translation*

CONFUCIANISM

24. Shu King 5.14.2: *SBE* 3.197
25. Shu King 5.17.2: *SBE* 3.212, 213; cf. Legge, *CCT* 3.2.490, where the reference-number for this passage is Shu King 5.17.6
26. Shi King 3.1.7.1: Jennings, *Shi King* 286
27. Great Learning, Text 4, 5; sim. Li Ki 39.2-4: Legge, *Confucius* 112-113; sim. *SBE* 28.411-412
28. Doctrine of the Mean 33.4, 5; sim. Li Ki 28.2.65, 66: Ku Hung Ming, *Conduct of Life* 59; cf. Legge, *Confucius* 146; sim. *SBE* 28.329
29. Analects 12.10.2: Legge, *Confucius* 65
30. Mencius 2.1.3.2: Legge, *Life and Works of Mencius* 169-170
31. Mencius 7.2.4.1: Legge, *Mencius* 192

HINDUISM

32. Atharva Veda 19.9.14; sim. Yajur Veda 36.17: an original translation from the Sanskrit; cf. Griffith, *Atharva-veda* 2.270; Griffith, *White Yajurveda* 292
33. Atharva Veda 19.14: Griffith, *Atharva-veda* 2.274
34. Katha Upanishad 5.13: Hume, *TPU* 357-358
35. Svetasvatara Upanishad 4.11: Hume, *TPU* 404
36. Bhagavad Gita 1.31, 35, 37, 38: Mitra, *Bhagavad Gita* 8, 9; cf. Barnett, *Bhagavad Gita* 84
37. Bhagavad Gita 1.45: Hill, *Bhagavad Gita* 109
38. Bhagavad Gita 2.65: Paramananda, *Bhagavad Gita* 22
39. Bhagavad Gita 9.29, 30, 31: an original translation from the Sanskrit; cf. Davies, *Bhagavad Gita* 107; Arnold, *Song Celestial* 93
40. Mahabharata 2.73.5: Dutt, *Mahabharata* 2.97; cf. Roy, *Mahabharata* 2.195
41. Mahabharata 5.78.6: Dutt, *Mahabharata* 5.117; cf. Roy, *Mahabharata* 5.2.246, where the reference-number for this passage is Mahabharata 5.77
42. Mahabharata 5.93.8: Roy, *Mahabharata* 5.2.286, where the reference-number for this passage is Mahabharata 5.92; cf. Dutt, *Mahabharata* 5.137
43. Mahabharata 12.82.61: Dutt, *Mahabharata* 12.123; cf. Roy, *Mahabharata* 9.267
44. Mahabharata 12.162.21; sim. 12.278.4-5: Dutt, *Mahabharata* 12.241; cf. Roy, *Mahabharata* 9.526; sim. Dutt, *Mahabharata* 12.418
45. Mahabharata, 12.264.6: Roy, *Mahabharata* 10.370; cf. Dutt, *Mahabharata* 12.394
46. Mahabharata 12.268.31: Dutt, *Mahabharata* 12.402; cf. Roy, *Mahabharata* 10.393
47. Mahabharata 12.295.24, 30: Roy, *Mahabharata* 10.543; cf. Dutt, *Mahabharata* 12.455

48. Mahabharata 12.298.9: Roy, *Mahabharata* 10.554; cf. Dutt, *Mahabharata* 12.459
49. Mahabharata 12.299.4: Roy, *Mahabharata* 10.558; cf. Dutt, *Mahabharata* 12.461
50. Mahabharata 12.300.42: Dutt, *Mahabharata* 12.465; also Roy, *Mahabharata* 10.569
51. Mahabharata 12.310.5: Dutt, *Mahabharata* 12.486; cf. Roy, *Mahabharata* 10.621
52. Mahabharata 12.349.56: Dutt, *Mahabharata* 12.578; cf. Roy, *Mahabharata* 10.848-849
53. Mahabharata 13.166.12: Dutt, *Mahabharata* 13.347; Roy, *Mahabharata* 11.773
54. Bhagavata Purana 4.11.10: Dutt, *Srimad Bhagavatam* 4.53, with "God" in place of the Sanskrit designation for the Deity "Hrishikesa"; cf. Subba Rau, *Srimad Bhagavatam* 1.2.72

ISLAM

55. Koran 2.10: Rodwell, *Koran* 339
56. Koran 2.257: Rodwell, *Koran* 367
57. Koran 5.18: Rodwell, *Koran* 487-488
58. Koran 5.35: Rodwell, *Koran* 489
59. Koran 10.26: Rodwell, *Koran* 277
60. Koran 36.58: Pickthall, *Glorious Koran* 453, where the reference-number for this passage is Koran 36.57
61. Koran 42.8: Rodwell, *Koran* 271
62. Koran 49.9: Rodwell, *Koran* 469

JAINISM

63. Sutra-Kritanga Sutra 1.3.4.19, 20; also 1.11.11: *SBE* 45.271, with the universal designation "religionist" in place of the particularistic "monk," and with "liberation" in place of the technical Prakrit designation "nirvana"; also *SBE* 45.311
64. Sutra-Kritanga Sutra 1.11.9-10; sim. 1.1.4.9-10: *SBE* 45.311; sim. 45.247-248
65. Sutra-Kritanga Sutra 1.11.36: *SBE* 45.314-315, with "enlightened ones" in place of the technical Prakrit designation "Buddhas"
66. Sutra-Kritanga Sutra 1.15.4; sim. 1.15.13: *SBE* 45.329; sim. 45.331

JUDAISM AND CHRISTIANITY

67. Genesis 13.8: English and American Revised Versions
68. Genesis 26.29
69. Psalms 4.8
70. Psalms 37.11
71. Psalms 46.9
72. Psalms 119.165
73. Psalms 122.7-8: *OTAT* 1021
74. Proverbs 12.20: Leeser, *TBHS* 805
75. Proverbs 20.3: English and American Revised Versions
76. Ecclesiastes 9.16, 18
77. Isaiah 2.3, 4: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity "Jehovah"
78. Isaiah 26.3
79. Isaiah 26.12: Leeser, *TBHS* 483

80. Isaiah 32.17

81. Isaiah 52.7

SHINTO

82. Prayer to Sun Goddess: Aston, *Shinto, The Way of the Gods* 127

SIKHISM

83. Hymns of Guru Nanak, Rag Gauri: Macauliffe, *Sikh Religion* 1.32484. Hymns of Guru Arjan, Ashtapadi 8.5: Macauliffe, *Sikh Religion* 3.22385. Kabir's Hymns, Gauri 17: Macauliffe, *Sikh Religion* 6.15186. Kabir's Hymns, Asa 17: Macauliffe, *Sikh Religion* 6.20487. Kabir's Hymns, Maru 1: Macauliffe, *Sikh Religion* 6.24788. Kabir's Sloks 187: Macauliffe, *Sikh Religion* 6.307

TAOISM

89. Tao Teh King 30.1: Giles, *SLT* 41, with "the Supreme" in place of the Chinese designation "Tao"; cf. *SBE* 39.7290. Tao Teh King 30.2: Balfour, *Taoist Texts* 1991. Tao Teh King 31.1: an original translation from the Chinese, with "the Supreme" in place of the Chinese designation "Tao"; cf. Carus, *Lao-tse's Tao-Teh-King, Chinese-English* 194-19592. Tao Teh King 31.2, 4: Goddard, *Laotzu's Tao* 26, 2793. Tao Teh King 35.1: Giles, *SLT* 21, with "the Supreme" in place of the Chinese designation "Tao"; cf. Goddard, *Laotzu's Tao* 2894. Tao Teh King 36.2, 3; sim. 78.1: Goddard, *Laotzu's Tao* 29; sim. 5195. Tao Teh King 68.1-2: Old, *SWL* 152; cf. *SBE* 39.111; Goddard, *Laotzu's Tao* 46; Carus, *CRI* 122-12396. Kwang Tze 23.12: Giles, *Chuang Tzu* 309-310; cf. *SBE* 40.8997. Kwang Tze 24.2: Giles, *Chuang Tzu* 315; cf. *SBE* 40.9598. Kwang Tze 33.3: *SBE* 40.222; cf. Giles, *Chuang Tzu* 443-444

ZOROASTRIANISM

99. Fragments 8, Aogemaide 48: *SBE* 4.378

CHAPTER 50: SUMMARY DUTIES

BUDDHISM

1. Maha-Parinibbana Sutta 1.8: *SBB* 3.83; cf. *SBE* 11.82. Maha-Sudassana Sutta 1.16: *SBE* 11.253; also *SBB* 3.203, where the reference-number for this passage is Digha Nikaya 2.174, Maha-Sudassana Sutta 1.93. Sigalo-Vada Sutta 33: *SBB* 4.184, where the reference-number for this passage is Digha Nikaya 3.1934. Anguttara Nikaya 3.14.136: Pali Text Society, *BGSAN* 1.2665. Dhammapada 144: *SBE* 10.1.406. Dhammapada 183: *SBE* 10.1.517. Dhammapada 224: Woodward, *BPI* 478. Sutta Nipata 262-263: Rhys Davids, *Buddhism, A Sketch* 126, where the reference-number for this passage is 6 and 7; cf. *SBE* 10.2.439. Sutta Nipata 264-265, 267-268: Rhys Davids, *Buddhism, A Sketch* 126-127, where the reference-number for this passage is 8-9, 11-12; cf. *SBE* 10.2.43

CHRISTIANITY

10. Matthew 19.17, 18, 19; sim. Mark 10.17-19; Luke 18.18-20
11. Matthew 22.37-40; sim. Mark 12.30-31; Luke 10.27
12. Romans 13.9-10; sim. Matthew 19.17, 18, 19
13. 1 Corinthians 6.9-10: American Revised Version
14. Galatians 5.19-21
15. Galatians 5.22-23
16. Colossians 3.5, 8, 9-10: Ballantine, *RNT* 341
17. 2 Peter 1.5-7: Weymouth, *MSNT* 597-598
18. Titus 2.1-5: English and American Revised Versions

CONFUCIANISM

19. Shu King 2.1.5: *SBE* 3.44-45
20. Shu King 2.2.1: *SBE* 3.47
21. Shu King 2.3.2: translated from the Chinese especially for this *Treasure-House* by Professor P. C. Hsu of Yen Ching University, Peiping, China; cf. *SBE* 3.54; Legge, *CCT* 3.1.2.70-71; Medhurst, *Shoo King* 60; Old, *Shu King* 32
22. Analects 14.30.1: Legge, *Confucius* 79

HINDUISM

23. Brihad-Aranyaka Upanishad 5.2.3: an original translation from the Sanskrit; cf. Hume, *TPU* 150
24. Taittiriya Upanishad 1.11.1, 2, 3: an original translation from the Sanskrit; cf. Hume, *TPU* 281-282
25. Laws of Manu 10.63: an original translation from the Sanskrit; cf. *SBE* 25.416; Burnell and Hopkins, *Ordinances of Manu* 313; Jones and Haughton, *MDSIM* 2.349
26. Mahabharata 12.153.81: Roy, *Mahabharata* 9.505; cf. Dutt, *Mahabharata* 12.231
27. Mahabharata 12.158.23, 24, 25: Dutt, *Mahabharata* 12.237; cf. Roy, *Mahabharata* 9.517
28. Bhagavata Purana 1.2.13: Dutt, *Srimad Bhagabatam* 1.5; cf. Subba Rau, *Srimad Bhagavatam* 1.1.7
29. Bhagavata Purana 7.11.8, 9, 10, 11, 12: Dutt, *Srimad Bhagabatam* 7.64-65; cf. Subba Rau, *Srimad Bhagavatam* 1.3.299
30. Bhagavata Purana 11.11.29, 30, 31, 32: Dutt, *Srimad Bhagabatam* 11.45-46; cf. Subba Rau, *Srimad Bhagavatam* 2.3.71
31. Vishnu Purana 3.8.13-15, 17: Wilson, *Vishnu Purana* 3.85, with "God" in place of the Sanskrit designation for the Deity "Kesava"; cf. Dutt, *Vishnu Puranam* 191, 192
32. Vishnu Purana 3.8.35-37: Dutt, *Vishnu Puranam* 193; cf. Wilson, *Vishnu Purana* 3.88-90
33. Vishnu Purana 3.12.45: Wilson, *Vishnu Purana* 3.144-145; cf. Dutt, *Vishnu Puranam* 211

ISLAM

34. Koran 2.277: Abul-Fadl, *Quran* 2.531; cf. *SBE* 6.44
35. Koran 3.13, 15: Rodwell, *Koran* 387
36. Koran 4.40, 41; sim. 16.25; 31.17: Ali, *Holy Qur-an* 212, 213, where the reference-number for this passage is Koran 4.36, 37, with "God" in place of the Arabic designation for the Deity "Allah"; cf. Rodwell, *Koran* 415
37. Koran 22.35, 36: Rodwell, *Koran* 456
38. Koran 42.34-36: Rodwell, *Koran* 273

JAINISM

- 39. Uttara-Dhyayana Sutra 11.10-13: *SBE* 45.47
- 40. Uttara-Dhyayana Sutra 28.35: *SBE* 45.157
- 41. Sutra-Kritanga Sutra 1.2.2.6: *SBE* 45.253-254
- 42. Sutra-Kritanga Sutra 1.11.12: *SBE* 45.311

JUDAISM AND CHRISTIANITY

- 43. Exodus 20.1, 3, 7, 8, 9, 12, 13-17; sim. Deuteronomy 5.7, 11, 12, 13, 16, 17-20, 21. "Sabbath" is a Hebrew word which is generally understood as designating a recurring day religiously prescribed for rest and worship.
- 44. Deuteronomy 10.12
- 45. Isaiah 1.10, 16, 17: American Revised Version, with "the Lord" in place of the Hebrew designation for the Deity, "Jehovah"
- 46. Zechariah 7.9, 10: Leiser, *TBHS* 700

SHINTO

- 47. An Oracle of the Deity Temmangu: Aston, *Shinto, The Way of the Gods* 182, with "the Heavenly Spirit" in place of the Japanese designation for the Deity "Temmangu"

SIKHISM

- 48. Quoted in Macauliffe's "Life of Guru Nanak," chap. 11: Macauliffe, *Sikh Religion* 1.136-137, with "religious teacher" in place of the technical Gurmukhi designation "Guru"

TAOISM

- 49. Tao Teh King 67.3: Balfour, *Taoist Texts* 42; cf. *SBE* 39.110
- 50. Tai-Shang Kang-Ying Pien, characters 148-248, 253-278, 287-290: Suzuki and Carus, *TSKYP* 52, 53, 54; cf. 16, 17, 18, 19, 20, 21; cf. *SBE* 40.237; Webster, *Kan Ying Pien* 17-19; Douglas, *CT* 258-259

ZOROASTRIANISM

- 51. Visparad 15.1: Spiegel-Bleeck, *Avesta* 2.22, where the reference-number for this passage is Visparad 18.1-5; cf. *SBE* 31.357

CHAPTER 51: A PROGRAM OF JOINT WORSHIP

- 1. CHRISTIANITY: James 4.1, 2, 7, 8, 10
- 2. ZOROASTRIANISM: Yasna 16.1: *SBE* 31.255, with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
- 3. HINDUISM: Svetasvatara Upanishad 4.13, 14: Hume, *TPU* 404
- 4. ZOROASTRIANISM: Yasna 36. 1, 2: *SBE* 31.284, 285, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
- 5. HINDUISM: Atharva Veda 6.74.1, 2: an original translation from the Sanskrit, with "Lord of prayer" in place of the Sanskrit designation for the Deity "Brahmanaspati"; and with "Gracious Lord" in place of "Bhaga"; cf. *SBE* 42.135 and Griffith, *Atharva-Veda* 1.285
- 6. HINDUISM: Bhagavata Purana 4.4.19: Dutt, *Srimad Bhagavatam* 4.15
- 7. ISLAM: Koran 49.10: Sale's Translation in Wherry *CCQ* 4.70
- 8. HINDUISM: Bhagavata Purana 8.7.44: an original translation from the Sanskrit, with "righteous men" in place of the Sanskrit "Sadhu"; cf. Muir, *MTSW* 275, and also Subba Rau, *Srimad Bhagavatam* 2.1.35.

Note that Dutt does not translate the second sentence of this verse in his *Srimad Bhagabatam* 8.27

9. ISLAM: Koran 2.143: Rodwell, *Koran* 353
10. JUDAISM AND CHRISTIANITY: Malachi 2.10
11. ZOROASTRIANISM: Yasna 48.7: Moulton, *EZ* 379
12. SIKHISM: Hymns of Guru Arjan, Sukhmani, Ashtapadi 3.6: Macauliffe, *Sikh Religion* 3.206
13. SIKHISM: Hymns of Guru Nanak, Rag Sorath: Macauliffe, *Sikh Religion* 1.332
14. CHRISTIANITY: Romans 14.17, 19: Ballantine, *RNT* 273
15. JUDAISM AND CHRISTIANITY: Psalms 85.8-9: Moffatt, *Holy Bible, A New Translation*
16. JUDAISM AND CHRISTIANITY: Isaiah 41.9, 10, 16
17. SHINTO: Oracle of the Deity Atago: Aston, *Shinto, The Way of the Gods* 369
18. ZOROASTRIANISM: Vendidad 18.7; in part also 18.13; 18.60; 18.66: Haug, *Essays on the Parsis* 244, 245, 249, 250; cf. *SBE* 4.194, 196, 204-205, 206; Modi, *MEZB* 1
19. SHINTO: Oracle of Itsukushima: Aston, *Shinto, The Way of the Gods* 372
20. JUDAISM AND CHRISTIANITY: Haggai 2.9
21. HINDUISM: Bhagavad Gita 5.29: an original translation from the Sanskrit; cf. Hill, *Bhagavad Gita* 154; Barnett, *Bhagavad Gita* 111
22. ISLAM: Koran 2.256: Rodwell, *Koran* 366-367
23. ZOROASTRIANISM: Yasna 13.5: Modi, *MEZB* 1, with "Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
24. ZOROASTRIANISM: Yasna 55.3: Spiegel-Bleeck, *Avesta* 2.120, where the reference-number for this passage is Yasna 54.9-13, 15-17; with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
25. JUDAISM AND CHRISTIANITY: Psalms 106.47: Moffatt, *Holy Bible, A New Translation*
26. ISLAM: Koran 1.1-5: Rodwell, *Koran* 28
27. JUDAISM AND CHRISTIANITY: Psalms 66.4
28. HINDUISM: Rig Veda 4.17.17, 18: Griffith, *Rigveda* 1.415
29. SIKHISM: Hymns of Guru Arjan, Sukhmani, Ashtapadi 20.6: Macauliffe, *Sikh Religion* 3.259
30. ISLAM: Koran 19.37: Rodwell, *Koran* 120
31. SIKHISM: Hymns of Rav Das, Sorath 2: Macauliffe, *Sikh Religion* 6.329
32. HINDUISM: Rig Veda 5.24.1, 4: also White Yajur Veda (Vajasaneyi Samhita) 3.25, 26; 15.48; 25.47; sim. Satapatha Brahmana 2.3.4.31; sim. Sama Veda 1.5.2.2.2; 2.4.1.22.1, 3: Griffith, *Rigveda* 1.485, with "God" in place of the Sanskrit designation for the Deity "Agni"; also Griffith, *White Yajurveda* 20, 137, 230; sim. *SBE* 12.354; sim. Griffith, *Samaveda* 92, 199
33. ISLAM: Koran 73.9: Rodwell, *Koran* 24
34. JUDAISM AND CHRISTIANITY: Jeremiah 14.9
35. CONFUCIANISM: Shi King 3.3.10.7-8: Jennings, *Shi King* 340
36. CHRISTIANITY: Revelation 15.3, 4
37. HINDUISM: Bhagavad Gita 9.17, 18: Hill, *Bhagavad Gita* 185
38. ZOROASTRIANISM: Vendidad 22.1: Spiegel-Bleeck, *Avesta* 1.151, where the reference-number for this passage is Vendidad 22.2-3; with "the Wise Lord" in place of the Avestan designation for the Deity "Ahura Mazda"
39. HINDUISM: Bhagavad Gita 3.20; sim. 3.25; 12.4: Davies, *Bhagavad Gita* 51; sim. 51; 131

40. JUDAISM AND CHRISTIANITY: Isaiah 42.1, 3, 4; sim. Matthew 12.18, 20: Moffatt, *Holy Bible, A New Translation*
41. CHRISTIANITY: Romans 14.11
42. TAOISM: Tao Teh King 7.1: *SBE* 39.52
43. TAOISM: Tao Teh King 7.2: *SBE* 39.52
44. CONFUCIANISM: Analects 6.28.2: Legge, *Confucius* 36
45. TAOISM: Tao Teh King 49.2: *SBE* 39.91
46. TAOISM: Tao Teh King 81.2: Carus, *CRV* 130
47. JAINISM: Acaranga Sutra 1.3.2.3: *SBE* 22.31, with the universal "one" in place of the particularistic "he"
48. BUDDHISM: Sutta Nipata 148-149: Woodward, *SSB* 65-66
49. BUDDHISM: Tevijja Sutta 2.5: *SBE* 11.190
50. JAINISM: Kalpa Sutra 114: *SBE* 22.258
51. JAINISM: Uttara-Dhyayana Sutra 18.11: *SBE* 45.81
52. CONFUCIANISM: Doctrine of the Mean 12.4; sim. Li Ki 28.1.28: Legge, *Confucius* 128; sim. *SBE* 28.305
53. JUDAISM AND CHRISTIANITY: Zechariah 7.9, 10: Moffatt, *Holy Bible, A New Translation*
54. JUDAISM AND CHRISTIANITY: Micah 6.8
55. HINDUISM: Laws of Manu 11.228, 229, 230, 231: *SBE* 25.477
56. JUDAISM AND CHRISTIANITY: Lamentations 3.40-41
57. CHRISTIANITY: Acts 26.20; sim. Isaiah 55.7; Ezekiel 14.6
58. HINDUISM: Rig Veda 7.86.5: Griswold, *Religion of the Rigveda* 124
59. ISLAM: Koran 16.120; sim. 17.27: Pickthall, *Glorious Koran* 280, where the reference-number for this passage is Koran 16.119; sim. 285, where the reference-number for this passage is Koran 17.25
60. ISLAM: Koran 7.150: *SBE* 6.156
61. JUDAISM AND CHRISTIANITY: Jeremiah 35.15; sim. Isaiah 55.7; Lamentations 3.40-41; Ezekiel 14.6
62. SIKHISM: Hymns of Guru Arjan, Sukhmani, Slok 6: Macauliffe, *Sikh Religion* 3.214
63. ZOROASTRIANISM: Yasna 39.4: *SBE* 31.288, with "O Lord" in place of the Avestan designation for the Deity "Mazda" and with "Wise Lord" in place of "Ahura Mazda"
64. HINDUISM: Bhagavad Gita 11.41, 42: Barnett, *Bhagavad Gita* 141
65. CHRISTIANITY: Mark 1.15: Moffatt, *Holy Bible, A New Translation*
66. JUDAISM AND CHRISTIANITY: Jeremiah 14.19, 20
67. JUDAISM AND CHRISTIANITY: Proverbs 28.13: Moffatt, *Holy Bible, A New Translation*
68. HINDUISM: Bhagavad Gita 11.43, 44, 45: Barnett, *Bhagavad Gita* 141-142, 143, with "beloved" in place of the technical Sanskrit designation "priya" as in Hill 213, Davies 127, Mitra 126, Paramananda 96, Besant and Das 217
69. ISLAM: Koran 20.84: Ali, *Holy Qur-an* 633, where the reference-number for this passage is Koran 20.82; cf. Rodwell, *Koran* 98
70. ZOROASTRIANISM: Vendidad 22.18: *SBE* 4.239
71. ZOROASTRIANISM: Vendidad 1.3, 21: *SBE* 4.3, 10
72. HINDUISM: Bhagavata Purana 10.22.35: Subba Rau, *Srimad Bhagavatam* 2.2.113; cf. Muir, *MTSW* 275
73. JUDAISM AND CHRISTIANITY: 1 Chronicles 28.9
74. ZOROASTRIANISM: Yasna 55.1: *SBE* 31.294, with "spirit" in place of the technical Avestan designation "fravashi"
75. BUDDHISM: Maha-Sudassana Sutta 1.67: *SBE* 11.265; also *SBB* 3.212, where the reference-number for this passage is Digha Nikaya 2.180, Maha-Sudassana Sutta 1.25
76. BUDDHISM: Maha-Sudassana Sutta 1.69: *SBE* 11.265; also *SBB* 3.212,

- where the reference-number for this passage is Digha Nikaya 2.180, Maha-Sudassana Sutta 1.25
77. CONFUCIANISM: Shu King 5.17.2: *SBE* 3.212-213; cf. Legge, *CCT* 3.2.490, where the reference-number for this passage is Shu King 5.17.6
 78. BUDDHISM: *Iti-vuttaka* 19: Moore, *Sayings of Buddha, The Iti-vuttaka* 32
 79. CHRISTIANITY: 1 Peter 3.8-9: English and American Revised Versions
 80. ZOROASTRIANISM: Yasna 40.4: translated from the Avestan especially for this *Treasure-House* by Professor A. V. Williams Jackson of Columbia University; cf. Spiegel-Bleeck, *Avesta* 2.99, where the reference-number for this passage is Yasna 40.11
 81. CHRISTIANITY: Hebrews 12.14: Ballantine, *RNT* 383-384
 82. CHRISTIANITY: James 3.18: Moffatt, *Holy Bible, A New Translation*
 83. CHRISTIANITY: 2 Corinthians 13.11: Ballantine, *RNT* 315
 84. ISLAM: Koran 40.28; sim. 44.19: Rodwell, *Koran* 242; sim. 89
 85. BUDDHISM: Mahavagga 1.11.1; sim. Maha-Parinibbana Sutta 3.65; 3.4; 3.55; 3.56: *SBE* 13.112, 113, with "brethren" in place of the technical designation "Bhikkhus"; sim. 11.60-61; 11.41; 11.55; 11.56
 86. ZOROASTRIANISM: Yasna 31.3: Jackson, *Hymn of Zoroaster* 5
 87. JAINISM: Acaranga Sutra 2.15.18: *SBE* 22.195
 88. ISLAM: Koran 6.163: *SBE* 6.137
 89. CHRISTIANITY: 1 Peter 5.10: American Revised Version
 90. ZOROASTRIANISM: Yasna 49.6: Moulton, *EZ* 381, with "Wise One" in place of the Avestan designation for the Deity "Mazda," and with "Lord" in place of "Ahura"
 91. CHRISTIANITY: Acts 4.29
 92. HINDUISM: Bhagavad Gita 12.13-15: Davies, *Bhagavad Gita* 132
 93. BUDDHISM: Maha-Parinibbana Sutta 5.35: *SBE* 11.96-97
 94. HINDUISM: Bhagavata Purana 4.30.8: Subba Rau, *Srimad Bhagavatam* 1.2.197
 95. CHRISTIANITY: 1 Thessalonians 3.12: Ballantine, *RNT* 346
 96. BUDDHISM: Mahavagga 10.4.3, 4: *SBE* 17.310, 311
 97. CHRISTIANITY: Matthew 23.8, 9
 98. BUDDHISM: Mahavagga 10.4.4, 5: *SBE* 17.311
 99. ISLAM: Koran 49.9: Sale's Translation in Wherry, *CCQ* 4.70
 100. ISLAM: Koran 42.14: Rodwell, *Koran* 272
 101. JAINISM: Kalpa Sutra 111: *SBE* 22.256
 102. CHRISTIANITY: Luke 1.79
 103. CHRISTIANITY: Hebrews 13.20, 21
 104. HINDUISM: Rig Veda 8.4.7; sim. 1.11.2: Griffith, *Rigveda* 2.114; sim. 1.13
 105. CONFUCIANISM: Shi King 3.2.10.8.5-6: Legge, *CCT* 4.2.503
 106. HINDUISM: Bhagavata Purana 5.18.8, 9: Dutt, *Srimad Bhagabatam* 5.60-61, with "Deity" in place of the Sanskrit designation "Adhok-shaja"
 107. JUDAISM AND CHRISTIANITY: Psalms 67.1-2
 108. JUDAISM AND CHRISTIANITY: 1 Kings 8.57, 58, 60: Moffatt, *Holy Bible, A New Translation*
 109. CHRISTIANITY: Matthew 6.9-13

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ARRANGED ALPHABETICALLY BY TRANSLATORS

Only those books which were actually handled in the preparation of this *Treasure-House* have been listed in this Bibliography.

BUDDHISM

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Vatthupama Sutta, "On Cleansing".....	<i>SBB</i> 5. 26- 29
Kakacupama Sutta, "Parable of the Saw".....	<i>SBB</i> 5. 85- 90
Ariya-Pariyesana Sutta, "The Noble Quest".....	<i>SBB</i> 5.113-124
Cula-Hatthi-Padopama Sutta, "Parable of the Elephant Footprint"	<i>SBB</i> 5.125-132
Ambalatthika-Rahul-Ovada Sutta, "Against Lying".....	<i>SBB</i> 5.297-299
Maha-Rahul-Ovada Sutta, "Breathing Exercises".....	<i>SBB</i> 5.300-304
Sandaka Sutta, "Of False Guides".....	<i>SBB</i> 5.362-371
Dhamma-Cetiya Sutta, "Monuments of the Doctrine"....	<i>SBB</i> 6. 62- 66

Fifty of the 152 Suttas of the Majjhima Nikaya are in:

Silacara, Bhikkhu. *The Majjhima Nikaya: The First Fifty Discourses from the Collection of the Medium-Length Discourses of Gotama the Buddha, Freely Rendered and Abridged from the Pali*, 2 Vols. Breslau, Walter Markgraf; London, Probsthain, 1912; 2nd ed. 2 Vols. in one, Munchen-Neubiberg, Oscar Schoss Verlag, 1924.

3. SAMYUTTA NIKAYA, "Combined Collection."

Translated complete in 5 Vols.:

Pali Text Society. *The Book of the Kindred Sayings, Sanyutta-Nikaya, or Grouped Suttas*. Oxford University Press.

Rhys Davids, Mrs. [C. A. F.] Vols. 1, 2; 1917, 1922.

Woodward, F. L. Vols. 3, 4, 5; 1924, 1927, 1930.

Of the fifty-six Suttas in the Samyutta Nikaya, there is only one translated in *SBE*:

Dhamma-cakka-pavattana Sutta, "Turning the Wheel of the Doctrine."

Rhys Davids, T. W. *Buddhist Suttas, Translated from Pali*, "The Foundation of the Kingdom of Righteousness"; *SBE* 11.146-155; practically repeated in *SBE* 13.94-98.

The Dhamma-cakka-pavattana Sutta is also translated by:

Gogerly, D. J. *Ceylon Buddhism*, Vol. 2, pp. 368-372.

Woodward, F. L. *BKSSN*, Vol. 5, pp. 356-360.

4. ANGUTTARA NIKAYA, "Add-one Collection."

A. The first three sections: "Ones, Twos, Threes."

Gooneratne, E. R. J. *The Anguttara Nikaya of the Sutta Pitaka, Eka, Duka and Tika Nipata, Translated from the Pali Text Published by the London Pali Text Society in 1815*. Galle, Ceylon, Lankaloka Press,

Woodward, F. L. *The Book of the Gradual Sayings, Anguttara Nikaya, or More-Numbered Suttas*, Vol. 1, *Ones, Twos, Threes*. Pali Text Society. Oxford University Press, 1932.

Referred to in this *THLR* as Pali Text Society, *BGSAN* 1.

B. The fourth section: "Fours."

Jayasundere, A. D. *The Book of the Numerical Sayings, Anguttara Nikaya*. Madras, Vasanta Press, 1925.

C. Sections five to eleven of the Anguttara Nikaya.
Not translated into English.

5. KHUDDAKA NIKAYA, "Smaller Collection."

A. Khuddaka Patha, "Smaller Readings."

Childers, R. C. *Khuddaka Patha, A Pali Text, with Translation and Notes*. "Journal of the Royal Asiatic Society," New Series, Vol. 4, pp. 309-339. London, 1870.

——— *The Khuddaka Patha, or Lesser Readings, One of the Books of the Buddhist Scriptures, with Selected Notes by F. J. Payne*. "Buddhist Review," Vol. 1, pp. 266-277. London, 1909.

Rhys Davids, Mrs. [C. A. F.] *The Minor Anthologies of the Pali Canon, Re-edited and Translated, Part 1, Khuddaka Patha, The Text of the Minor Sayings*. SBB Vol. 7, pp. 141-159. Oxford University Press, 1931.

B. Dhammapada, "The Way of Virtue."

Beal, Samuel. *Texts from the Buddhist Canon, Commonly Known as Dhammapada, with Accompanying Narratives, Translated from the Chinese*. London, Trubner, 1878.

——— Reprinted in the "Harvard Classics" Series, 1902.

C[ooke], J. P. *Dhammapada, Being Footprints in the Way of Life, The System of the Ethic Law Bequeathed by Gautama Buddha*. Boston, Libbie, [later than 1870].

Edmunds, A. J. *Hymns of the Faith, Dhammapada, Being an Ancient Anthology, Preserved in the Short Collection of the Sacred Scriptures of Buddhism, Translated from the Pali*. London, Kegan Paul, Trench, Trubner; Chicago, Open Court, 1902.

Gogerly, D. J. *Ceylon Buddhism*, Vol. 2, pp. 250-292.

Contains only the first eighteen of the twenty-six chapters of the Dhammapada.

Gray, James. *The Dhammapada, or Scriptural Texts, A Book of Buddhist Proverbs, Precepts and Maxims, Translated from Pali*. Rangoon, American Mission Press, 1881.

Muller, F. Max. *Lectures on the Science of Religion, with a Paper on Buddhist Nihilism, and a Translation of the Dhammapada, or Path of Virtue*, pp. 193-300. New York, Scribners, 1870.

——— in *Buddhagosha's Parables, Translated from Burmese by T. Rogers*, Introduction, pp. LV-CLXX. London, Trubner, 1872.

——— in *Sacred Books and Early Life of the East with an Historical Survey*

and Description by C. F. Horne. New York, London, Parke, Austin and Lipscombe, 1917.

— in *SBE* Vol. 10, Part 1, pp. 3-95, Oxford, Clarendon Press, 1881; pp. 3-96, 2nd ed. 1924; American ed. Vol. 12, Part 2, pp. 3-96, 1901.

· in *The World's Great Classics, Sacred Books of the East with Critical and Biographical Sketches* by Epiphanius Wilson, pp. 115-151. New York, Colonial Press, 1899.

Rhys Davids, Mrs. [C. A. F.] *The Minor Anthologies of the Pali Canon, Re-edited and Translated, Part 1, Dhammapada, Verses on Dhamma.* *SBB* Vol. 7, pp. 3-137. Oxford University Press, 1931.

Rockhill, W. W. *Udanavarga, A Collection of Verses from the Buddhist Canon, Being the Northern Buddhist Version of Dhammapada, Translated from the Tibetan.* London, Trubner, 1892.

Silacara, Bhikkhu. *The Dhammapada, or Way of Truth.* London, Buddhist Society of Great Britain and Ireland, 1915.

Vaidya, P. L. and Shrikhande, R. D. *Dhammapada, Text in Devanagari with Notes, Introduction and Translation.* Poona, India, Oriental Book-Supplying Agency, 1923.

Wagiswara, W. D. C. and Saunders, K. J. *The Buddha's Way of Virtue, A Translation.* "Wisdom of the East" Series. New York, Dutton, 1912.

Woodward, F. L. *The Buddha's Path of Virtue, A Translation of the Dhammapada.* London and Madras, Theosophical Publishing House, 1921.

C. Udana, "Solemn Utterance."

Strong, D. M. *The Udana, or The Solemn Utterances of the Buddha, Translated from the Pali.* London, Luzac, 1902.

D. Iti-vuttaka, "Thus Was Said."

Moore, J. H. *Sayings of Buddha, The Iti-vuttaka, A Pali Work of the Buddhist Canon, for the First Time Translated, with an Introduction and Notes.* Columbia University Indo-Iranian Series, Vol. 5. New York, Columbia University Press, 1908.

E. Sutta Nipata, "Collection of Teachings."

Chalmers, Lord. *Buddha's Teachings, Being the Sutta-Nipata, Edited in the Original Pali Text with an English Version.* "Harvard Oriental Series," Vol. 37, edited by C. R. Lanman. Cambridge, Massachusetts, Harvard University, 1932.

Fausboll, V[iggo]. *The Sutta-Nipata, A Collection of Discourses, Being One of the Canonical Books of the Buddhists, Translated from Pali.* *SBE*

Vol. 10, Part 2, Oxford, Clarendon Press, 1881; 2nd ed. revised, 1898 and 1924; American ed. Vol. 12, Part 3, 1901.

Coomara Swamy, M[uthu]. *Sutta Nipata, or Dialogues and Discourses of Gotama Buddha, Translated from the Pali with Introduction and Notes.* London, Trubner, 1874.

Contains about half of the Sutta Nipata.

Woodward, F. L. *SSB.* Oxford University Press, 1925.

Contains some selections quoted in this *THLR* from the Sutta Nipata.

F. Vimana Vatthu, "Stories of Celestial Abodes."

Not translated into English.

Original text published: London, Pali Text Society, 1886.

G. Peta Vatthu, "Stories of Spirits."

Gehman, H. S. *Translation of the Peta-Vatthu into English* in "The Ceylon Antiquary and Literary Register":

Book 1: 12 Stories, Vol. 6 (1921), pp. 206-213;

Book 2: 6 Stories, Vol. 7 (1922), pp. 155-163; 193-204;

Book 3: 10 Stories, Vol. 8 (October, 1922), pp. 145-153;

(April, 1923), pp. 295-301;

Vol. 9 (July, 1923), pp. 13-16;

(October, 1923), pp. 87-91;

Book 4: 1 Story, Vol. 10 (July, 1924), pp. 25-36.

Publication ceased with the appearance of twenty-nine Stories translated from the fifty-one Stories in the Peta Vatthu.

Original text published: London, Pali Text Society, 1888.

H. Thera-gatha, "Verses of the Monks."

Rhys Davids, Mrs. [C. A. F.] *Psalms of the Early Buddhists*, Vol. 2. *Psalms of the Brethren.* London, Pali Text Society, 1913.

I. Theri-gatha, "Verses of the Nuns."

Rhys Davids, Mrs. [C. A. F.] *Psalms of the Early Buddhists*, Vol. 1, *Psalms of the Sisters.* London, Pali Text Society, 1909.

J. Jataka, "Birth Stories."

Cowell, E. B. *The Jataka, or Stories of the Buddha's Former Births, Translated from the Pali under the editorship of.* 6 Vols. Cambridge, University Press, 1895-1907.

Rhys Davids, Mrs. [C. A. F.] *Stories of the Buddha, Being Selections from the Jataka*, "The Treasure House of Eastern Story" Series. New York, Stokes, no date.

Contains forty-eight of the 550 Jataka Tales.

K. Niddesa, "Instruction."

Not translated into English.

L. Patisambhida-magga, "The Way of Analysis."

Not translated into English.

Original text published: London Pali Text Society, 2 Vols., 1905, 1907.

M. Apadana, "Tales."

Not translated into English.

N. Buddha-vamsa, "Lineage of the Buddhas."

Not translated into English.

Original text published: London, Pali Text Society, 1882.

O. Cariya Pitaka, "The Conduct Basket."

Gogerly, D. J. *Ceylon Buddhism*, Vol. 2, pp. 308-326.

ABHIDHAMMA PITAKA, "HIGHER-DOCTRINE BASKET."

1. DHAMMA-SANGANI, "Compendium of Qualities."

Rhys Davids, [Mrs.] C. A. F. *A Buddhist Manual of Psychological Ethics of the Fourth Century B. C., Being a Translation, Now Made for the First Time, from the Original Pali of the First Book of the Abhidhamma Pitaka, Entitled Dhamma-Sangani, Compendium of States.* "Oriental Translation Fund" New Series, Vol. 12. London, "Journal of the Royal Asiatic Society," 1900; reprinted 1923.

2. VIBHANGA, "Exposition."

Not translated into English.

Original text published: London, Pali Text Society, 1904.

3. KATHA-VATTHU, "Account of Discussions."

Aung, S. Z., and Rhys Davids, Mrs. [C. A. F.] *Points of Controversy, or Subjects of Discourse, Being a Translation of the Katha-Vatthu from the Abhidhamma-Pitaka.* London, Pali Text Society, 1915.

4. PUGGALA-PANNITTI, "Description of Individuals."

Law, B. C. *Designation of Human Types, Puggala-Pannatti, Translated into English for the First Time.* London, Pali Text Society, 1922.

5. DHATU-KATHA, "Discussion of Elements."

Not translated into English.

Original text published: London, Pali Text Society, 1892.

6. YAMAKA, "Pairs."

Not translated into English.

Original text published: London, Pali Text Society, 2 Vols., 1911, 1913.

7. PATTHANA, "Causal Relationships."

Not translated into English.

CHRISTIANITY

THE BIBLE, "The Book,"

is the complete sacred scripture of Christianity. The Bible consists of two parts: The Old Testament, written mostly in the Hebrew language (but a small part is in the Aramaic language), and The New Testament, which is in the Greek language.

This objective fact of the Bible being a linguistic composite shows how Christianity was historically an outgrowth from another religion, and also how Christianity inclusively appropriates and embodies into its own sacred scripture the finest ideals from materials which form the sacred scripture of another pre-existent and still co-existent religion.

The Bible has been translated, either in whole or in part, into 927 different languages of the world. This objective fact of the Bible having been made available widely to all humanity is in accord with the last command of the founder of Christianity: "Go ye into all the world, and preach the gospel to every creature."—Mark 16.15; similarly Matthew 28.19.

English translations of the Old Testament are listed in this Bibliography (see p. 433) under the section "Judaism and Christianity."

The twenty-seven component books of the New Testament stand in the following canonical order:

Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Ephesians	Titus	2 John
John	Philippians	Philemon	3 John
Acts	Colossians	Hebrews	Jude
Romans	1 Thessalonians	James	Revelation
1 Corinthians	2 Thessalonians	1 Peter	

Separate editions of the New Testament have been published in the case of each of these five most widely used English translations of the Old Testament, namely, the so-called Authorised (or King James) Version, the English Revised Version, the American Revised Version, the Douay Version, and Moffatt's *The Holy Bible, A New Translation*. However, the New Testament, which constitutes the distinctively Christian part of the Bible as having been written about and also under the influence of the founder of Christianity, has attracted more than a score of other translators within the previous and the present century, as follows:

Anderson, H. T. *The New Testament, Translated from the Sinaitic Manuscript Discovered by Constantine Tischendorf at Mt. Sinai*. Cincinnati, Standard Publishing Co., 1918.

Ballantine, W. G. *The Riverside New Testament, A Translation from the Original Greek into the English of Today*. Boston and New York, Houghton Mifflin, 1923.

Referred to in this *THLR* by the abbreviated title *RNT*.

Campbell, George; Macknight, James; and Doddridge, Philip. *The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Called The New Testament, Translated from the Original Greek*. Bethany, Virginia, Alexander Campbell, 2nd ed. 1828.

Goodspeed, E. J. *The New Testament, An American Translation*. University of Chicago Press, 1923.

Referred to in this *THLR* by the abbreviated title *NTAT*.

Kent, C. F. and a Committee. *The Shorter Bible, The New Testament, Translated and Arranged*. New York, Scribner; London, Hodder & Stoughton, 1918.

Contains selections chronologically and topically arranged, consisting of about two-thirds of the New Testament, "those parts which are of vital in-

terest and practical value to the present age."—Preface, page v. Referred to in this *THLR* by the abbreviated title *SBNT*.

McClellan, J. B. *The New Testament of Our Lord and Saviour Jesus Christ, A New Translation on the Basis of the Authorized Version from a Critically Revised Greek Text*. London, Macmillan. Vol. 1, *The Four Gospels*, 1875.

Montgomery, Helen B. *Centenary Translation of the New Testament*. Philadelphia, American Baptist Publication Society, 1924.

Referred to in this *THLR* by the abbreviated title *CTNT*.

Newcome, William. *The New Testament in an Improved Version, upon the Basis of Archbishop Newcome's New Translation with a Corrected Text and Notes Critical and Explanatory, Published by a Society for Promoting Christian Knowledge and the Practise of Virtue by the Distribution of Books*. Boston, Wait, 1809.

——— The foregoing revised in a 4th ed. with corrections and additions, published by the Unitarian Society for Promoting Christian Knowledge and the Practise of Virtue by the Distribution of Books. London, Taylor, 1817.

Noyes, G. R. *The New Testament, Translated from the Greek Text of Tischendorf*. Boston, American Unitarian Association, 1868; reprinted 1873, 1880.

Overbury, A. E. *The People's New Covenant, New Testament, Scriptural Writings Translated from the Metaphysical Standpoint*. Monrovia, California, published by Arthur E. Overbury, 1925.

[Penn, Granville.] *The Book of the New Covenant of Our Lord and Saviour Jesus Christ, Being a Critical Revision of the Text and Translation of the English Version of the New Testament, with the Aid of Most Ancient Manuscripts Unknown to the Age in Which That Version Was Last Put Forth by Authority*. London, Duncan, 1836.

Rotherham, J. B. *The New Testament Newly Translated from the Greek Text of Tregelles, and Critically Emphasized, with an Introduction and Notes*. London, Bagster; New York, Wiley, 2nd ed. 1878.

Sharpe, Samuel. *The New Testament, Translated from Griesbach's Text*. London, Mozom, 2nd ed. 1844; reprinted in at least eight editions.

Smith, Julia E. *The Holy Bible, Containing the Old and New Testaments, Translated Literally from the Original Tongues*. Hartford, Connecticut, American Publishing Co., 1876.

Thomson, Charles. *The New Covenant, Commonly Called The New Testament, Translated from the Greek*, being Vol. 4 of *The Holy Bible, Containing the Old and New Covenant, Commonly Called the Old and New Testament, Translated from the Greek*, 4 Vols. Philadelphia, Jane Aitken, 1808.

The Twentieth Century New Testament, A Translation into Modern English, Made from the Original Greek, Westcott and Hort's Text, by a Company of about Twenty Scholars Representing the Various Sections of the Christian Church. New York, Revell, 1900.

Contains the twenty-seven component books of the New Testament arranged in the probably chronological order of their historical composition.

Wakefield, Gilbert. *A Translation of the New Testament.* Cambridge, [Massachusetts,] University Press, 2nd ed. 1820.

Weekes, R. D. *The New Dispensation, The New Testament, Translated from the Greek* [Westcott and Hort's Text]. New York and London, Funk and Wagnalls, 1897.

The Westminster Version of the Sacred Scriptures, A New Translation from the Original Greek and Hebrew. London and New York, Longmans, Green, 1928-1931 and later.

The translation of the New Testament, together with Introduction and Notes, is being made by several British scholars with Cuthbert Lattey and Joseph Keating as General Editors. It is planned to be completed in four volumes with the publication of "The Gospel according to St. Luke" as Part 3 of Vol. 1 and "The Acts of the Apostles" as Part 2 of Vol. 2 in the year 1932 or later. The whole undertaking is under the auspices of the Roman Catholic Archbishop of Westminster, London.

Weymouth, R. F. *The Modern Speech New Testament, An Idiomatic Translation into Every-day English from the Text of "The Resultant Greek Testament."* New York, Baker and Taylor, 1902; now published by The Pilgrim Press, Boston.

Referred to in this *THLR* by the abbreviated title *MSNT*.

Young, Robert. *The Holy Bible, Consisting of the Old and New Covenants, Translated according to the Letter and Idioms of the Original Languages.* New York, Funk and Wagnalls; Edinburgh, Young, 1891.

CONFUCIANISM

THE CLASSICS and THE BOOKS in the Chinese Language

THE CLASSICS.

SHU KING, "The Book of History."

Legge, James. *The Chinese Classics with a Translation, Critical and Exegetical Notes, Prolegomena and Copious Indexes.* Vol. 3 Part 1, and Vol. 3 Part 2: *The Shoo King, or The Book of Historical Documents.* Hongkong, The Author's, and London, Trubner, 1865; later editions, Oxford University Press.

Legge's eight-volume set of *The Chinese Classics with a Translation* contains the Chinese text of the documents, together with translation and notes; it is cited by the inclusive title abbreviated *CCT* and the number of the volume quoted.

Legge's three-volume set of *The Chinese Classics Translated into English* contains translation and notes, without the Chinese text; it is cited by the individual title of the volume quoted, either *Life and Teachings of Confucius*, or *Life and Works of Mencius*, or *The She King*.

Legge's two-volume set of *The Chinese Classics Translated*, contains only translation, without the Chinese text and without the notes; it is cited by the individual title of the volume quoted, either *Confucius* or *Mencius*.

—— CCT. Shanghai, Shu Chu Press, 1904. Reproduced photostatically but without the "Prolegomena" and "Indexes."

—— in *The Sacred Books of China, The Texts of Confucianism, Translated, Part 1, The Shu King* in SBE Vol. 3.32-272. Oxford, Clarendon Press, 1879; 2nd ed. 1899; American ed. Vol. 5 Part 1, 1899.

Of the foregoing there are nine chapters from among the thirty chapters of the Shu King included:

in *The Sacred Books and Early Literature of the East, with an Historical Survey and Descriptions* by C. F. Horne. Vol. 11, *Ancient China*. New York and London, Parke, Austin and Lipscombe, 1917.

Medhurst, W. H. *Ancient China, The Shoo King, or The Historical Classic, Being the Most Authentic Record of the Annals of the Chinese Empire*. Shanghai, Mission Press, 1846.

Old, W. G. *The Shu King, or The Chinese Historical Classic, Being an Authentic Record of the Religion, Philosophy, Customs and Government of the Chinese from the Earliest Times, Translated from the Ancient Text, with a Commentary*. London and Benares, Theosophical Publishing Society; New York, John Lane, 1904.

SHI KING, "The Book of Poetry."

Allen, C. F. R. *The Book of Chinese Poetry, Being The Collection of Ballads, Sagas, Hymns and Other Pieces Known as The Shih King or Classic of Poetry, Metrically Translated*. London, Trubner, 1891.

Jennings, William. *The Shih King, The Old Poetry Classic of the Chinese, A Close Metrical Translation, with Annotations*. "Sir John Lubbock's Hundred Books" Series. London, Routledge, 1891.

Legge, James. CCT, Vol. 4 Part 1 and Vol. 4 Part 2: *The She King, or The Book of Poetry*. Oxford University Press, 1871.

Selections from the foregoing included in:

—— *The Sacred Books of China, The Texts of Confucianism, Translated, Part 1, The Religious Portions of the Shih King* in SBE Vol. 3, pp. 304-446. Oxford, Clarendon Press, 1879; 2nd ed. 1899; American ed. Vol. 5 Part 1, 1899.

—— *The Chinese Classics, Translated into English, with Preliminary Essays and Explanatory Notes*. Vol. 3, *The She King, or The Book of*

Ancient Poetry, Translated in English Verse, with Essays and Notes. London, Trubner, 1876.

Selections from the foregoing included, at pp. 123-202,

The World's Great Classics, Oriental Literature, The Literature of China, with Critical and Biographical Sketches by Epiphanius Wilson. New York, Colonial Press, 1899.

The foregoing reprinted as:

Chinese Literature, with Critical and Biographical Sketches by Epiphanius Wilson. London and New York, Colonial Press, 1900.

I KING, "The Book of Changes."

Legge, James. *The Sacred Books of China, The Texts of Confucianism, Translated, Part 2, The Yi King* in SBE Vol. 16; Oxford, Clarendon Press, 2nd ed. 1899; American ed. Vol. 5 Part 2, 1899.

MacClatchie, Thomas. *A Translation of the Confucian "Classic of Change."* Shanghai, American Presbyterian Press, 1876.

LI KI, "The Book of Rites (Rights)."

Legge, James. *The Sacred Books of China, The Texts of Confucianism, Translated, Part 3 and Part 4* in SBE Vols. 27, 28. Oxford, Clarendon Press, 1885.

CHUN CHIU, "Spring and Autumn [Annals]."

Legge, James. *Chun Tsew*, in CCT Vol. 5 Part 1 and Vol. 5 Part 2. Hong Kong, Lane Crawford; London, Trubner, 1872.

HSIAO KING, "The Book of Filial Piety."

Chen, Ivan. *The Book of Filial Duty, Translated from the Chinese.* "Wisdom of the East" Series. London, Murray, 1908.

Legge, James. *The Sacred Books of China, The Texts of Confucianism, Translated, Part 1, The Hsiao King* in SBE Vol. 3, pp. 465-488. Oxford, Clarendon Press, 1879; 2nd ed. 1899; American ed. Vol. 5 Part 1, 1899.

— in SBELE 11.393-407.

THE FOUR BOOKS.

TA HSIO, "The Great Learning."

Chinese Compiler. *The Four Books, or The Chinese Classics in English and Chinese Text, for the Use of Those Who Wish to Learn to Translate English, and Those Gentlemen Who Wish to Read the Words Spoken by the Chinese Sages*, 6 Vols. Vol. 1, pp. 1-17. Honan, A Private Press, 1871.

Collie, David. *The Chinese Classical Work Commonly Called The Four Books, Translated, and Illustrated with Notes.* Malacca, Mission Press, 1828, Part 1, pp. 1-14.

- Gale, J. S. *The Great Learning, Translated into English and Korean Vernacular*. [Seoul, Korea] Christian Literature Society of Korea, 1924.
- L. Y. T. *The Four Books, or The Chinese Classics in English, Compiled from the Best Previous Works*, with the Chinese text, pp. 1-23. Hong Kong, Man Yu Tong, 1898.
- Legge, James, in CCT 1.219-245.
- reproduced photostatically in *Ying Ssu Shu*. Shanghai, Shu Chu Press, 1899.
- re-set in *The Four Books*, pp. 307-346. Shanghai, Chinese Book Co., 1930.
- in *Confucius*, pp. 112-123. Boston, Houghton Mifflin, 1882.
- in *The Life and Teachings of Confucius*, pp. 264-281. London, Trubner, 1875.
- in SBE 28.411-424 as Chapter 39 of Li Ki.
- in SBELE 11.359-368.
- Marshman, J., in *Elements of Chinese Grammar with a Preliminary Dissertation on the Characters and the Colloquial Medium of the Chinese, and An Appendix Containing the Ta-Hyoh of Confucius with a Translation*, pp. 1-56. Serampore, Mission Press, 1814.
- Morrison, Robert. *Horæ Sinicæ, Translations from the Popular Literature of the Chinese*, pp. 18-40. London, Black and Perry, 1812.
- CHUNG YUNG, "The Doctrine of the Mean."
- Chinese Compiler. *The Four Books, or The Chinese Classics*. Vol. 1, Part 3, pp. 1-18.
- Collie, David. *The Chinese Classical Work Commonly Called The Four Books*. Part 2, pp. 1-31. Malacca, Mission Press, 1828.
- Ku Hung-Ming. *The Conduct of Life, or The Universal Order of Confucius, A Translation of One of the Four Confucian Books Hitherto Known as the Doctrine of the Mean*. "Wisdom of the East" Series. London, Murray; New York, Dutton, 1912.
- L. Y. T. *The Four Books, or The Chinese Classics in English, Compiled from the Best Previous Works*, with the Chinese text, pp. 24-67. Hong-kong, Man Yu Tong, 1898.
- Legge, James, in CCT 1.246-298.
- reproduced photostatically in *Ying Ssu Shu*. Shanghai, Shu Chu Press, 1899.
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- in *Confucius*, pp. 124-146. Boston, Houghton Mifflin, 1882.
- in *The Life and Teachings of Confucius*, pp. 282-320. London, Trubner, 1875.
- in *SBE* 28.300-329 as Chapter 28 of Li Ki.
- in *SBELE* 11.371-390.
- Lyall, L. A. and Chien-Kun, King. *The Chung-Yung, or The Centre, or The Common*. London and New York, Longmans, Green, 1927.
- LUN YU, "Analects," or "The Sayings [of Confucius]."
- Chinese Compiler. *The Four Books, or The Chinese Classics in English and Chinese Text*. Vol. 1, pp. 1-33; Vol. 2, pp. 1-43. Honan, A Private Press, 1871.
- Collie, David. *The Four Books*. Part 3, pp. 1-98. Malacca, Mission Press, 1828.
- Giles, Lionel. *The Sayings of Confucius, A New Translation of the Greater Part of the Confucian Analects, with Introduction and Notes*. "Wisdom of the East" Series. London, Murray; New York, Longmans, Green, 1912; 2nd ed. 1925.
- A new translation of the entire Analects by Lionel Giles is announced for 1933 by the Limited Editions Club of New York.
- Jennings, William. *The Confucian Analects, A Translation, with Annotations and an Introduction*. "Sir John Lubbock's Hundred Books" Series. London, Routledge, 1895.
- reproduced in *Chinese Literature with Critical and Biographical Sketches by Epiphanius Wilson*, pp. 7-93. New York, Colonial Press, 1900.
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- Ku Hung-Ming. *The Discourses and Sayings of Confucius, A New Special Translation, Illustrated with Quotations from Goethe and Other Writers*. Shanghai, Kelly and Walsh, 1898.
- L. Y. T. *The Four Books, or The Chinese Classics in English, Compiled from the Best Previous Works*, with the Chinese text, pp. 68-262. Hong-kong, Man Yu Tong, 1898.
- Legge, James, in *CCT*, Vol. 1, pp. 1-218. Hong Kong, The Author's, and London, Trubner, 1861; 2nd ed. Oxford, Clarendon Press, 1893.
- reproduced in *Ying Ssu Shu*. Shanghai, Shu Chu Press, 1899.

— re-set in *The Four Books*, pp. 1-306. Shanghai, Chinese Book Co., 1930.

- in *The Chinese Classics, A Translation*, Vol. 1, *Confucius*, pp. 1-111. Worcester, Mass., Baker, 1886; New York, Lovell, 1870; Boston, Houghton Mifflin, 1882; New York, Alden, 1885.

in *The Chinese Classics, Translated into English with Preliminary Essays and Explanatory Notes*, Vol. 1, *The Life and Teachings of Confucius with Explanatory Notes*, pp. 116-263. London, Trubner, 1871, 4th ed. 1875.

in "Rongo," *Confucian Analects in English, Japanese and Chinese* by Yamano Masatoro. Tokyo, Matsumoto Musical Instrument Co., 1912.

Lyall, L. A. *The Sayings of Confucius*. London and New York, Longmans, Green, 1909; 2nd ed. 1925.

— reproduced in "The Harvard Classics" Series, Vol. 45; "Dr. Eliot's Five-Foot Shelf of Books," *Sacred Writings*, Vol. 1. New York, Collier, 1910.

reproduced in *Selections from Six Great Religions*, pp. 5-69. New York, Reynolds, 1926.

Marshman, J. *The Works of Confucius, Containing the Original Text, with a Translation*. Serampore, Mission Press, 1809.

Contains only about the first quarter of the twenty chapters of the Analects, i. e., Analects 1.1-5.18, with the Chinese text, a transliteration and an English translation with notes.

Soothill, W. E. *The Analects of Confucius*. Printed by the Fukuin Printing Co. Yokohama, 1910. Published by the author, Oxford, England.

[Wade, Thomas.] *The Lun Yu, Being Utterances of Kung Tzu, Known to the Western World as Confucius*. [London, 1869.]

The copy in the British Museum contains 142 pages; it does not indicate the name of the translator, or the place of publication, or the date of publication.

Note that the Analects is not translated in *SBE*.

MENCIUS, "[The Philosopher] Meng-tze."

Chinese Compiler. *The Four Books, or The Chinese Classics in English and Chinese Text*. Vols. 4-6, *The Works of Mencius*. Honan, A Private Press, 1871.

Collie, David. *The Four Books*, Part 4, pp. 1-185; Shang Mung, Chapters 1-6; Hea Mung, chapters 7-13. Malacca, Mission Press, 1828.

Faber, E[rnst]. *The Mind of Mencius, A Systematic Digest of the Chinese Philosopher Mencius*, B. C. 325, *The Original Text, Classified and Translated with Notes and Explanations, Translated from the German, with*

Notes and Emendations by the Rev. Arthur B. Hutchinson. Boston, Houghton Mifflin, 1882.

Contains the main contents of Mencius analyzed and classified topically, but not precisely documented.

L. Y. T. *The Four Books, or The Chinese Classics in English, Compiled from the Best Previous Works*, with the Chinese text, pp. 263-617. Hongkong, Man Yu Tong, 1898.

Legge, James, in *CCT*, Vol. 2, pp. 1-378. Hongkong, The Author's, and London, Trubner, 1861; 2nd ed. Oxford, Clarendon Press, 1895.

— reproduced photostatically in *Ying Ssu Shu*, Part 2, pp. 1-378. Shanghai, Shu Chu Press, 1899.

— re-set in *The Four Books*, pp. 429-1014. Shanghai, Chinese Book Co., 1930.

in *The Chinese Classics, A Translation*, Vol. 2, *Mencius*. New York, Lovell, 1870; Boston, Houghton Mifflin, 1882; New York, Alden, 1885.

in *The Chinese Classics, Translated into English, with Preliminary Essays and Explanatory Notes*, Vol. 2, *The Life and Works of Mencius, with Essays and Notes*. London, Trubner, 1875.

— Selections from the foregoing:

— in *The Sacred Books and Early Literature of the East, with an Historical Survey and Description by C. F. Horne*, Vol. 12, *Mediæval China*, pp. 247-348. New York and London, Parke, Austin and Lipscombe, 1917.

— in *The World's Great Classics, Oriental Literature, The Literature of China, with Critical and Biographical Sketches by Epiphanius Wilson*, pp. 99-120. New York, Colonial Press, 1899.

The foregoing reprinted as:

— *Chinese Literature, with Critical and Biographical Sketches by Epiphanius Wilson*, pp. 99-120. London and New York, Colonial Press, 1900.

Contains only the first and fifth of the seven books of Mencius.

Lyall, L. A. *Mencius, Translated*. London and New York, Longmans, Green, 1932.

HINDUISM

VEDAS, "[Books of] Knowledge"
in the Sanskrit language

THE FOUR VEDAS.

1. RIG VEDA, "The Knowledge of Verses (or Psalms)."

Griffith, R. T. H. *The Hymns of the Rigveda, Translated with a Popular*

Commentary. Benares, Lazarus, 4 Vols., 1889-1892; 2nd ed. 2 vols., 1896-1897; 3rd ed. 2 Vols., 1920-1926.

The selections from Griffith's translation of the Rig Veda in this *THLR* are taken from the pages of the second edition.

Macdonell, A. A. *Hymns from the Rigveda, Selected and Metrically Translated.* "The Heritage of India" Series. Oxford University Press, 1923.

Contains forty from among the thousand and twenty-eight hymns in the Rig Veda.

——— *A Vedic Reader for Students, Containing Thirty Hymns of the Rigveda in the Original Samhita and Pada Texts, with Transliteration, Translation, Explanatory Notes, Introduction and Vocabulary.* Oxford, Clarendon Press, 1917.

Muller, F. Max. *Vedic Hymns, Translated, Part I* in *SBE* Vol. 32. Oxford, Clarendon Press, 1891.

Contains forty-nine hymns.

Oldenberg, Hermann. *Vedic Hymns, Translated, Part 2* in *SBE* Vol. 46. Oxford, Clarendon Press, 1897.

Contains one hundred and thirty hymns.

Peterson, Peter. *Hymns from the Rigveda, Edited with Sayana's Commentary, Notes, and a Translation.* Bombay, Government Central Press, 1888; 2nd ed. 1897; 3rd ed. 1905.

The selections in this *THLR* are taken from the 4th ed., 1917, which contains thirty-four hymns.

——— *A Second Selection of Hymns from the Rigveda, Edited with Sayana's Commentary and Notes.* Bombay, Government Central Press, 1899.

The selections in this *THLR* are taken from the 2nd ed. revised and enlarged by Robert Zimmerman, 1922, which contains twenty-seven hymns.

Thomas, E. J. *Vedic Hymns, Translated from the Rigveda, with Introduction and Notes.* "Wisdom of the East" Series. London, Murray, 1923.

Contains sixty-one hymns.

Wilson, H. H. *Rig-Veda Samhita, A Collection of Ancient Hindu Hymns, Translated from the Original Sanskrit*, 6 Vols. London, Trubner, 1850-1888.

2. YAJUR VEDA, "The Knowledge of Sacred Formulas."

Griffith, R. T. H. *The Texts of the White Yajurveda, Translated with a Popular Commentary.* Benares, Lazarus, 1899.

Keith, A. B. *The Veda of the Black Yajus School, Entitled Taittiriya Samhita, Translated from the Original Sanskrit.* "Harvard Oriental Series," Vols. 18-19. Cambridge, Massachusetts, Harvard University Press, 1914.

3. SAMA VEDA, "The Knowledge of Chants."

Griffith, R. T. H. *The Hymns of the Samaveda, Translated with a Popular Commentary*. Benares, Lazarus, 1893.

Stevenson, J. *Translation of the Sanhita of the Sama Veda*. London, Oriental Translation Fund of Great Britain and Ireland, 1842.

4. ATHARVA VEDA, "The Knowledge of Charms."

Bloomfield, Maurice. *Hymns of the Atharva-veda in SBE* Vol. 42. Oxford, Clarendon Press, 1897.

"Comprises about one-third of the Atharva-veda."—Introduction, p. lxxi.

Griffith, R. T. H. *The Hymns of the Atharva-veda, Translated with a Popular Commentary*. 2 Vols. Benares, Lazarus, 2nd ed. 1916-1917.

Whitney, W. D., and Lanman, C. R. *Atharva-Veda Samhita, Translated with a Critical and Exegetical Commentary*, 2 vols. "Harvard Oriental Series," Vols. 7-8. Cambridge, Massachusetts, Harvard University Press, 1905.

BRAHMANAS, "The Priestlies."

Eggeling, Julius. *The Satapatha Brahmana, Translated*, 5 Vols. in *SBE* Vols. 12, 26, 41, 43, 44. Oxford, Clarendon Press, 1882-1900.

Vol. 12 of the original Oxford edition constitutes Vol. 9, Part 1, of the American edition.

Haug, Martin. *The Aitareya Brahmanam of the Rigveda, Containing the Earliest Speculations of the Brahmans on the Meaning of the Sacrificial Prayers and on the Origin, Performance and Sense of the Rites of the Vedic Religion, Edited, Translated and Explained*, 2 Vols. Vol. 1, *Sanskrit Text*; Vol. 2, *Translation with Notes*. Bombay, Government Central Book Depot; London, Trubner, 1863.

—— The foregoing reprinted in "The Sacred Books of the Hindus" Series. Allahabad, Panini Office, 1922.

Keith, A. B. *Rigveda Brahmanas, The Aitareya and Kaushitaki Brahmanas of the Rigveda, Translated from the Original Sanskrit*. "Harvard Oriental Series," Vol. 25. Cambridge, Massachusetts, Harvard University Press, 1920.

Oertel, Hanns. *The Jaiminiya, or Talavakara-Upanisad-Brahmana*; transliterated Sanskrit text and translation in "Journal of the American Oriental Society," Vol. 16, pp. 79-260. New Haven, Connecticut, 1894.

Connected with, and in some instances even forming a part of, the Brahmanas are the:

ARANYAKAS, "Forest Treatises."

Eggeling, Julius. The Brihad-Aranyaka, meaning "The Great Forest Treatise," constitutes Satapatha Brahmana 14.1-3 in *SBE* 44.441-510.

Keith, A. B. *The Aitareya Aranyaka of the Rigveda, Text, Translation, Notes.* Oxford, Clarendon Press, 1909.

——— *Sankhayana, or Kausitaki, Aranyaka of the Rigveda.* London, Oriental Translation Fund, New Series, Vol. 18, 1908.

Muller, F. Max. *Aitareya-Aranyaka* in *SBE* Vol. 1, pp. 237-266. Oxford, Clarendon Press, 1879; American ed. Vol. 1, Part 1.

UPANISHADS, "Sessions" or "Mystical Doctrines."

Barnett, L. D. *Brahma-Knowledge, An Outline of the Philosophy of the Vedanta as Set Forth by the Upanishads and by Sankara.* "Wisdom of the East" Series. London, Murray; New York, Dutton, 1911.

At pages 56-101 contains fifteen important passages from the Upanishads.

——— *Some Sayings from the Upanishads, Done into English, with Notes.* London, Luzac, 1905.

At pages 5-40 contains passages from three important Upanishads.

Bhagavat, H. R. *The Upanishads, Text, Translation and Notes*, Vol. 1. Poona, Astekar, 1924.

Contains seven of the Upanishads.

Hume, R. E. *The Thirteen Principal Upanishads, Translated from the Sanskrit.* Oxford University Press, 1921; 2nd ed. revised and enlarged,

Johnston, Charles. *From the Upanishads.* Dublin, Whaley, 1896; Portland, Maine, Mosher, 1897, smaller reprint 1913.

Contains translations of two Upanishads complete and also part of another.

Mead, G. R. S., and Chattopadhyaya, J. C. *The Upanishads, Translated into English*, 2 Vols. London, Theosophical Publishing Society, 1896.

Contains nine of the Upanishads.

Milburn, R. G. *The Religious Mysticism of the Upanishads, Selected Texts with Translations and Notes.* Calcutta, Cambray, 1919.

Contains fifteen selections from twelve of the Upanishads.

Muller, F. Max. *The Upanishads, Translated* in *SBE*, Vols. 1, 15. Oxford, Clarendon Press, 1879, 1884; the two volumes bound together in American ed. Vol. 1, 1897.

Contains twelve of the most important Upanishads.

Paramananda, Swami. *The Upanishads, Translated and Commentated, from the Original Sanskrit Text.* Boston, Vedanta Centre, 1919.

Contains three of the Upanishads.

Roer, E. *Nine Upanishads.* Calcutta, Bibliotheca Indica, 1853.

Roy, Ram Mohun. *Translation of Several Principal Books, Passages and*

Texts of the Veds. London, Parbury Allen, 1832; reprinted Calcutta, Elysium Press, 1903.

This was the very first translation of a group of the Upanishads to be published in the English language. Contains four of the Upanishads.

The foregoing reprinted in Vol. 1, pages 21-92, of:

The English Works of Raja Rammohun Roy, 2 Vols. Calcutta, Bhowanipore Oriental Press, 1885-1887.

Sastri, S. S., and Jha, Ganganath. *The Upanishads*, 5 Vols. Madras, Natesan, 1898-1901.

Contains the Sanskrit text and English translation of five of the Upanishads together with an English translation of Sankara's Commentary.

Tattvabhushan, Sitanath. *The Upanishads, Edited with Annotations and English Translation*, 2 Vols. Calcutta, Som Brothers, 1900, 1904.

Contains the Sanskrit text and English translation of ten of the Upanishads.

The foregoing revised, in one volume:

——— *The Ten Upanishads*. Calcutta, Brahma Mission Press, 1925.

The Twelve Principal Upanishads, English Translation. Bombay, Tookaram Tatya, 1891.

An assembling of the translations by Roer, Cowell and Mitra which had appeared separately in the "Bibliotheca Indica" Series.

Vasu, S. C. *Sacred Books of the Hindus*. Allahabad, Panini Office, 1902.

A series which contains the Sanskrit text and English translation of several of the Upanishads, with notes.

MANAVA-DHARMA-SHASTRA, "The Laws of Manu."

Buhler, G. *The Laws of Manu, Translated in SBE* Vol. 25. Oxford, Clarendon Press, 1886.

Burnell, A. C., and Hopkins, E. W. *The Ordinances of Manu Translated from the Sanskrit*. London, Trubner, 1884.

Dutt, M. N., in *The Dharma Sastra, or The Hindu Law Codes, English Translation*, Vol. 3, *Manu Samhitā*. Calcutta, Elysium Press, 1908.

Jones, William, and Haughton, G. C. *Manava-Dharma-Sastra, or The Institutes of Menu*, Vol. 2, *English Translation*. London, Cox and Baylis, 1825.

Referred to in this *THLR* by the abbreviated title *MDSIM*.

BHAGAVAD GITA, "The Ode Adorable" or "The Ode of the Adorable."

Arnold, Sir Edwin. *The Song Celestial, or Bhagavad-Gita, from the Mahabharata, Being a Discourse between Arjuna, Prince of India, and the Supreme Being in the Form of Krishna, Translated from the Sanskrit Text*. Boston, Little Brown, 1900.

Reprinted many times both in England and in the United States. A somewhat free rendering in beautiful English blank verse.

The foregoing reprinted in:

'The Harvard Classics' Vol. 45, *Sacred Writings* Vol. 2, pp. 799-884. New York, Collier, 1910.

The foregoing reprinted in:

——— *Selections from Six Great Religions*, pp. 799-884. New York, Reynolds, 1926.

Barnett, L. D. *Bhagavad-gita, or The Lord's Song, Translated*. "The Temple Classics" Series. London, Dent, 1905.

Reprinted several times.

Besant, Annie. *The Bhagavad-Gita, or The Lord's Song*. London, Theosophical Society, 1895.

Frequently reprinted in England, in India, and in the United States. Reprinted also together with the Sanskrit text.

Besant, Annie, and Das, Bhagavan. *The Bhagavad-Gita, with Sanskrit Text, Free Translation into English, A Word-for-word Translation and an Introduction*. London and Benares, Theosophical Publishing Society, 1905.

Bower, H. *The Bhagavad-gita, Translated into English and Tamil*. Madras, Higginbotham, 1889.

Brooks, F. T. *The Bhagavad Gita, or The Chant of the Blessed One, Translated into Rhythmical English*. Ajmer, S. M. Industries Co., [1909].

Caleb, C. C. *The Song Divine, or The Bhagavad-Gita, A Metrical Rendering with Annotations*. London, Luzac, 1911.

Chakravarti, J. S. *Bhagavad Gita in English Rhyme, with Introduction and Notes*. London, Kegan Paul, Trench, Trubner; Calcutta, Lahiri, 1906.

Charan, Babu Radha. *Bhagawat Gita, with Sanskrit Text, Word-meaning, Literal Translation, Notes and Quotations from the Hindu Scriptures, and a Metaphysical Preface*. Extra Volume in "The Sacred Books of the Hindus" Series. Allahabad, Lalit Mohan Basu, 1928.

Chatterji, M. M. *The Bhagavad Gita, or The Lord's Lay, with Commentary and Notes, as well as References to the Christian Scriptures, Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light*. Boston and New York, Houghton Mifflin; London, Trubner, 1887.

Crane, Arthur and Frank. *The Bhagavad-gita, or The Battle of Life, The Ancient Poem of India*. Chicago, The Abstract Society, [1918].

Datta, K. P. *Bhagabadgita with Sanscrit and English Notes, Translation and an Esoteric Exposition in English*. Publisher not given, 1889.

- Davies, John. *The Bhagavad Gita, or The Sacred Lay, A Sanskrit Philosophical Poem, Translated with Notes*. London, Kegan Paul, Trench, Trubner, 3rd ed. 1893.
- Dutt, M. N., in *A Prose English Translation of the Mahabharata, Translated Literally from the Original Sanskrit Text*, Vol. 2, Part 1, pp. 31-57. Calcutta, Elysium Press, 1897.
The Bhagavad Gita constitutes Chapters 25-42 of the Bishma Parva, or Sixth Canto, of the Mahabharata. Dutt's translation of the Bhagavad Gita has also been published separately.
- Govindacharya, A. *Sri Bhagavad-Gita with Sri Ramanujacharya's Visishtadvaita-Commentary, Translated into English*. Madras, Vajanti Press, 1898.
- Hill, W. D. P. *The Bhagavadgita, Translated from the Sanskrit, with an Argument and a Commentary*. Oxford University Press, 1928.
- Johnston, Charles. *Bhagavad Gita, The Songs of the Master, Translated with an Introduction and Commentary*. Flushing, New York, published by the author, 1908.
- Judge, W. Q. *The Bhagavad-Gita, The Book of Devotion, Dialogue between Krishna, Lord of Devotion, and Arjuna, Prince of India, from the Sanscrit*. New York, Theosophical Publishing Society, 9th ed. 1913.
- Mitra, P. D. *The Bhagavad Gita, or The Divine Ode, Translated*. Benares, Freeman, 2nd ed. 1897; New York, Vedanta Society, new ed. [1907].
- Mukerji, D. G. *The Song of God, Translation of the Bhagavad-Gita*. New York, Dutton, 1931.
- Paramananda, Swami. *Srimad-Bhagavad-Gita, or The Blessed Lord's Song, Translated from the Original Sanskrit Text*. Boston, Vedanta Centre, 1913.
- Row, R. Narasinga. *The Bhagavad Gita, or "The Celestial Song," A True Literal Translation, with Notes and Argument*. Kumbakonam, 1909 (1910).
- Roy, B. C. *Bhagabad-gita, A Metric Translation*. Dacca, Ajit Chandra Roy, 1926.
- Roy, P. C., in *The Mahabharata of Krishna-Dwaipayana, Translated into English Prose*, Vol. 6, pp. 74-143. Calcutta, Bharata Press, 1887.
The Bhagavad Gita constitutes chapters 25-42 of the Bhishma Parva, or Sixth Canto, of the Mahabharata.
- Ryder, A. W. *The Bhagavad-gita*. University of Chicago Press, 1929.
A rendering in lilting rhyme.
- Sarkar, Kaliprasanna. *Srimath Bhagabath Gita, or The Song Celestial with the Original Sanskrit, English and Bengali Translations, Commen-*

- tary, Copious Foot-notes in English and Bengali*, 3 Vols. Vol 1, Comilla, Sinha Press, 1894; Vols. 2, 3, Faridpur, Sanjay Press, 1900-1901.
- Sastri, A. Mahadeva. *The Bhagavad-Gita, with the Commentary of Sri Sankaracharya, Translated from Sanskrit into English*. Madras, 1897; 2nd ed. Mysore, G. T. A. Printing Works, 1901; 3rd ed. Madras, Ramaswamy Sastrulu and Sons, 1918.
- Sastri, K. S. Ramaswamy. *The Bhagavad-Gita with Translation and Notes*. Srirangam, Sri Vani Vilas Press, 1927.
Vol. 1 deals with Chapters 1-6 of the Bhagavad Gita.
- Subba Rau, S[edambil]. *The Bhagavad-gita, Translation and Commentaries in English according to Sri Madhwacharya's Bhashyas*. Madras, Minerva Press, 1906.
- Swarupananda, Swami. *Srimad-Bhagavad-Gita, with Text, Word-for-word Translation, English Rendering, Comments and Index*. Mayavati, Almora District, India; Prabuddha Bharata Office, 2nd ed. 1918.
- Tattvabhushan, Sitanath, and Vedantabhushan, Sriśchandra. *The Bhagavadgita, with Easy Sanskrit Annotations and Literal English Translation*. Calcutta, Brahma Mission Press, 1929.
- Tatya, Tookaram. *The Bhagavadgita, The Song of the Divine One, the Lord, with Copious Annotations*. Bombay, Theosophical Publication Fund, 1920.
Contains the Sanskrit text along with the English translation.
- Telang, K. T. *The Bhagavadgita, Translated in SBE Vol. 8*, pp. 37-131. Oxford, Clarendon Press, 1879; American ed. Vol. 8, Part 2, pp. 37-131, 1900.
- Telang, K. T. *Bhagavadgita, Translated into English Blank Verse with Notes and an Introductory Essay*. Bombay, Sagoon, 1875.
- Thomas, E. J. *The Song of the Lord, Bhagavadgita, Translated with an Introduction and Notes*. "Wisdom of the East" Series. London, Murray, 1931.
- Thomson, J. C. *The Bhagavad-Gita, or A Discourse between Krishna and Arjuna on Divine Matters, A Sanskrit Philosophical Poem, Translated with Copious Notes, an Introduction on Sanskrit Philosophy and other Matter*. Hertford, Stephen Austin, 1855.
- The foregoing reproduced in:
——— *A Commentary on the Text of the Bhagavad Gita, or The Discourse between Krishna and Arjuna on Divine Matters, a Sanskrit Philosophical Poem*. London, Trubner, 1874.
- Wilkins, Charles. *The Bhagavat-Geeta, or Dialogues of Kreesna and Arjoon in Eighteen Lectures, with Notes, Translated from the Original in the Sanskreet, or Ancient Language of the Brahmans*. London, Nourse,

1785, 1846, 1885; New York, Philes, 1867. Translated into French by Parraud; Paris, Rhea, 1787, 1922.

Wilkins's translation reproduced in:

——— *The Bhagavat Geeta, or Dialogues of Krishna and Arjoon, in Eighteen Lectures, Sanscrit, Canarese and English in Parallel Columns.* Edited by the Rev. J. Garrett. Bangalore, India, Wesleyan Mission Press, 1849.

MAHABHARATA AND RAMAYANA: THE TWO EPICS.

Dutt, R. C. *The Ramayana and the Mahabharata, Condensed into English Verse.* "Everyman's Library" Series. London, Dent; New York, Dutton, 1910, and reprinted several times.

A spirited free rendering.

Monier-Williams, Monier. *Indian Wisdom, or Examples of the Religious, Philosophical and Ethical Doctrines of the Hindus.* London, Luzac, 4th ed. 1893.

Contains translations of selections from the Mahabharata and the Ramayana at pp. 442-451.

Muir, J[ohn]. *Metrical Translations from Sanskrit Writers.* London, Trubner, 1879.

Contains translations of selections from the Mahabharata and the Ramayana, indicated in the Index at pp. 369-373.

I. MAHABHARATA, "The Great [War] of the Bharatas."

Dutt, M. N. *A Prose English Translation of the Mahabharata, Translated Literally from the Original Sanskrit Text,* 18 Vols. Calcutta, Elysium Press, 1895-1905.

Dutt, R. C. *The Epics and Lays of Ancient India, Condensed into English Verse,* 3 Vols. Vol. 1, *Mahabharata, Epic of the Bharatas.* Calcutta, Mitra, 1903.

Contains a paraphrase of parts of the Mahabharata in spirited rhymed verse after the manner of Macaulay's *Lays of Ancient Rome.*

——— *Mahabharata, The Epic of Ancient India, Condensed into English Verse.* "The Temple Classics" Series. London, Dent, 1898, and reprinted repeatedly.

Muir, J[ohn]. *Religious and Moral Sentiments, Metrically Rendered from Sanskrit Writers, with an Introduction and an Appendix Containing Exact Translations in Prose.* London, Williams and Norgate, 1875.

Contains translations of several selections from the Mahabharata.

Roy, P. C. *The Mahabharata of Krishna-Dwaipayana Vyasa, Translated into English Prose,* 12 vols. (Note that the spelling of the author's name is changed to "Ray" in Vols. 8-12.) Calcutta, Bharata Press, 1884-1894; reprinted, Calcutta, Datta Bros., 1923- ; to be completed in eleven volumes.

2. RAMAYANA, "The Career of Rama."

Dutt, M. N. *A Prose English Translation of the Ramayana*, 3 Vols. Calcutta, Elysium Press, 1891-1893.

Dutt, R. C. *Ramayana, Epic of Rama, Prince of India*, Vol. 2 in *The Epics and Lays of Ancient India, Condensed into English Verse*. Calcutta, Mitra, 1903.

Contains a paraphrase of parts of the Ramayana in spirited rhymed verse after the manner of Macaulay's *Lays of Ancient Rome*.

Griffith, R. T. H. *The Ramayan of Valmiki, Translated into English Verse*, 5 Vols. Benares, Lazarus, 1870-1874; reprinted in one volume, 1895, and again with additional notes in 1915.

Sen, M. L. *The Ramayana, Translated from the Original of Valmiki, A Modernised Version in English Prose*. Calcutta, Datta Bros., 1927-appearing in serial form.

PURANAS, Eighteen "Ancient Tales."

The following are the most important translated Puranas:

1. AGNI PURANA.

Dutt, M. N. *A Prose English Translation of Agni Puranam*, 2 Vols. "Wealth of India" Series, Vols. 8-10. Calcutta, Elysium Press, 1903-1904.

2. BHAGAVATA PURANA.

Dutt, M. N. *A Prose English Translation of Srimad Bhagabatam*, 2 Vols. "Wealth of India" Series. Vol. 1 has six separate paginations for the first six books of the Bhagavata Purana; similarly Vol. 2 for the last six books. Calcutta, Elysium Press, 1895-1896.

Subba Rau, S. *Srimad Bhagavatam, Translated*, 2 Vols. Vol. 1 has three separate paginations for the first seven books of the Bhagavata Purana. Vol. 2 has four different paginations for the last five Books. Tirupati, India, Lakshmana Rao, 1928.

3. GARUDA PURANA.

Dutt, M. N. *The Garuda Puranam*. "Wealth of India" Series. Calcutta, Elysium Press, 1908.

4. MARKANDEYA PURANA.

Pargiter, F. E. *The Markandeya Purana, Translated with Notes*. "Bibliotheca Indica" Series. Calcutta, Baptist Mission Press, 1904.

5. MATSYA PURANA.

Taluqdar of Oudh. *The Matsya Purana, Translated*, 2 Vols. "Sacred Books of the Hindus" Series, Vol. 17, Parts 1 and 2. Allahabad, Panini Office, 1916-1917.

6. VISHNU PURANA.

Dutt, M. N. *A Prose English Translation of the Vishnu Puranam*. "Wealth of India" Series. Calcutta, Elysium Press, 1894; reprinted 1912.

Wilson, H. H. *The Vishnu Purana, A System of Hindu Mythology and Tradition, Translated from the Original Sanskrit, and Illustrated by Notes*. London, Oriental Translation Fund, 1840, containing 779 large folio pages. Edited with notes and an enlarged index by Fitzedward Hall as six volumes, containing 2,033 pages, in the series, *Works by the Late Horace Hayman Wilson*, London, Trubner, 1864-1877.

The selections from the Vishnu Purana in this *THLR* are taken from the six-volume edition of Wilson's translation.

ISLAM

KORAN, "Reading" or "Recital"
in the Arabic language

Abul-Fadl, Mirza. *The Quran, Arabic Text and English Translation, Arranged Chronologically*, 2 Vols. Allahabad, Asghar, 1911-1912.

Ali, Muhammed. *The Holy Qur-an, Containing the Arabic Text, with English Translation and Commentary*. Woking, Surrey, England, "Islamic Review" Office, 1917; 2nd ed. Lahore, 1920.

Khan, Muhammad Abdul-Hakim. *The Holy Quran, Translated with Short Notes Based on the Holy Quran, or the Authentic Traditions of the Prophet, or the Old and New Testaments, or Scientific Truths, All Fictitious Romance, Questionable History and Disputed Theories Having Been Carefully Avoided; the Great Miracles and Prophecies of the Prophet Mohamad (Peace Be with Him) Have Been Pointed Out Throughout; No Efforts Have Been Saved to Render the Translation Full and Faithful*. Patiala, India, Rajinder Press, 1905.

Lane, E. W. *Selections from the Kuran, with an Interwoven Commentary, Translated from the Arabic*. London, Madden, 1843.

The foregoing revised and enlarged:

——— *Selections from the Koran, A New Edition with an Introduction* by Stanley Lane-Poole. London Trubner· Boston, Houghton Osgood, 1879.

The reviser claimed that the book offered "the most accurate rendering in existence of a large part of the Kuran."—Preface, p. vi.

Palmer, E. H. *The Quran, Translated*, 2 Vols. in *SBE* Vols. 6, 9. Oxford, Clarendon Press, 1880; the two volumes bound together in the American ed. *SBE* Vol. 6, New York, Scribners, 1900.

The foregoing reprinted in:

— *The Koran Translated.* Oxford, Clarendon Press, 1900.

The foregoing reset in smaller form:

The Koran (Quran), Translated with an Introduction by R. A. Nicholson in "The World's Classics" Series. Oxford, University Press, 1928.

In all the four editions of Palmer's translation of the Koran the verse-divisions are not indicated, except where every fifth verse begins.

One hundred and thirteen selections from Palmer's translation of the Koran are taken, and arranged topically under seventeen main subjects in:

— *The Religion of the Koran* by A. N. Wollaston at pp. 27-70. "Wisdom of the East" Series. New York, Dutton, 1911.

Ten entire suras, or chapters, from Palmer's translation of the Koran are included in:

— *Library of the World's Best Literature, Ancient and Modern*, Charles Dudley Warner, Editor, Vol. 15, at pp. 8707-8724, in the essay on the Koran by H. P. Smith. New York, Warner Library Co., 1913.

Thirty-six entire suras, or chapters, from among the one hundred and fourteen in the Koran are taken from Palmer's translation in:

— *Sacred Writings*, Vol. 2, at pp. 889-1021, in "The Harvard Classics" Series, Vol. 45. New York, Collier, 1910.

The foregoing reproduced in:

— *Selections from Six Great Religions*, at pp. 889-1021. New York, Reynolds, 1926.

Pickthall, Marmaduke. *The Glorious Koran, An Explanatory Translation.* New York, Knopf, 1930.

In some chapters of the Koran the verse-enumerations differ from those in Rodwell's translation; the latter has been followed as the standard in this *THLR*.

Rodwell, J. M. *The Koran, Translated from the Arabic, the Suras Arranged in Chronological Order, with Notes and Index.* London, Williams and Norgate, 1861; 2nd ed., London, Quaritch, 1876. Reprinted in "Everyman's Library" Series, London, Dent; New York, Dutton, 1909, and repeatedly.

Eighty-nine selections from Rodwell's translation of the Koran are taken, and arranged by periods and topics in:

— *Selections from the Quran, Arranged* by H. U. W. Stanton at pp. 5-76. "Texts for Students" Series. London, Society for Promoting Christian Knowledge; New York, Macmillan, 1921.

Ross, Alexander. *The Alcoran of Mahomet, Translated out of the Arabic into French by Sieur du Ryer, Lord of Malaisair, and Resident of the French King at Alexandria, and Newly Englished for the Satisfaction of*

All That Desire to Look into the Turkish Vanities, to Which Is Prefixed the Life of Mahomet, the Prophet of the Turks and Author of the Alcoran, with a Needful Caveat, or Admonition, for Them Who Desire to Know What Use May Be Made of, or if There Be Danger in Reading, the Alcoran. London, Randall Taylor, 1648; reprinted several times. "First American Edition," Springfield [Mass.], Thomas, 1806.

Sale, George. *The Koran, Commonly Called Alcoran, of Mohammed, Translated into English Immediately from the Original Arabic.* London, Hawes, 1764; 2nd ed. Bath, Hazard, 1795; reprinted repeatedly.

A specially noteworthy reprint of Sale's translation is:

——— *The Holy Koran, Commonly Called the Alcoran of Mohammed, Translated from the Original Arabic and with the Former Translations Diligently Compared and Revised, by Special Command for the Koran Society.* London, Carlile, 1826.

Sale's entire translation of the Koran is included in:

——— *The Sacred Books and Early Literature of the East, with an Historical Survey and Descriptions* by C. F. Horne, Vol. 5, "Ancient Arabia" at pp. 49-468. New York and London, Parke, Austin and Lipscombe, 1917.

Sale's entire translation of the Koran, with added verse-enumerations, is embodied in:

——— *A Comprehensive Commentary on the Quran, Comprising Sale's Translation and Preliminary Discourse, with Additional Notes and Emendations, together with a Complete Index to the Text* by the Rev. E. M. Wherry, 4 Vols. London, Kegan Paul, Trench, Trubner; Boston, Houghton Mifflin, 1882, and again 1896.

The first five chapters of Sale's translation of the Koran are included in:

——— *The World's Great Classics, Sacred Books of the East, with Critical and Biographical Sketches* by Epiphanius Wilson, pp. 211-289. New York, Colonial Press, 1899.

The whole of some of the shorter chapters of the Koran and parts of all the rest are quoted from Sale's translation; and some original comments, mostly derogatory, are added in:

——— *Selections from the Koran, with an Introduction, Copious Explanatory Notes, and a Review of the Whole* by J. Murdoch, Editor. "The Sacred Books of the East, Described and Explained" Series. London, and Madras, Christian Literature Society for India, 1902.

Sarwar, A. H. G. *Translation of the Holy Quran from the Arabic Text, with Critical Essays, Life of Muhammad, Complete Summary of Contents.* Singapore, published by the author; to be obtained also from The Mosque, Woking, Surrey, England [1931].

JAINISM

AGAMAS, "Precepts"; or SIDDHANTAS, "Treatises"
in the Prakrit language

The component books are listed variously as thirty-three, or forty-five, or eighty-four in number. From among them all, there are only four of the Jain scriptures translated in the *Sacred Books of the East* Series; in this *Treasure-House* they have been cited in the order in which they occur in *SBE*, as follows:

1. ACARANGA SUTRA, and 2. KALPA SUTRA.

Jacobi, Hermann. *Jaina Sutras, Translated from Prakrit in SBE* Vol. 22. Oxford, Clarendon Press, 1884; Vol. 10, Part 2, American ed., New York, Scribners, 1901.

Stevenson, John. *The Kalpa Sutra and Nava Tatva, Two Works Illustrative of the Jain Religion and Philosophy, Translated from the Magadhi*. London, Oriental Translation Fund of Great Britain and Ireland, 1848.

3. UTTARA-DHYAYANA SUTRA, and 4. SUTRA-KRITANGA SUTRA.

Jacobi, Hermann. *Jaina Sutras, Translated from Prakrit in SBE* Vol. 45. Oxford, Clarendon Press, 1895.

Next in the long series of Jain scriptures, there should be mentioned:

5. DASAVEYALIYA.

Das, Banarsi Jain. *Ardha-Magadhi Reader*. Lahore, University of the Panjab, 1923. The translation at pp. 167-172, and the Prakrit text at pp. 74-78.

There are three others among the Jain scriptures which have been translated:

6. ANTAGADA-DASAO, and 7. ANUTTAROVAVAIYA-DASAO.

Barnett, L. D. *The Antagada-Dasao and Anuttarovavaiya-Dasao, Translated from the Prakrit*. London, Oriental Translation Fund, New Series, Vol. 17, 1907.

8. UVASAGA-DASAO.

Hoernle, A. D. F. *The Uvasaga-Dasao, or The Religious Profession of an Uvasaga, Expounded in Ten Lectures, Being the Seventh Anga of the Jains, Edited in the Original Prakrit with the Sanskrit Commentary of Abhayadeva*. Vol. 1, *Text and Commentary*, 1890; Vol. 2, *Translation*, 1888. "Bibliotheca Indica" Series. Calcutta, Baptist Mission Press.

Summarily, there are some six-sevenths of the Jain sacred scriptures remaining yet to be translated into English.

JUDAISM AND CHRISTIANITY

in the Hebrew language,

with the exception of parts of the books of Daniel and Ezra
which are in the Aramaic language

English translations of the New Testament are listed in this Bibliography (see p. 411) under the section "Christianity."

The sacred scriptures of Judaism are incorporated as the Old Testament to form the first part of the Christian Bible. It is in the latter setting and translation that most of the readers of this *Treasure-House* will probably have access to these documents. Therefore the selections from them have been arranged in this *THLR* in the order of the thirty-nine books of the Old Testament in the Bible, as follows:

Genesis	1 Kings	Ecclesiastes	Amos
Exodus	2 Kings	Song of Solomon	Obadiah
Leviticus	1 Chronicles	(or Song of Songs)	Jonah
Numbers	2 Chronicles	Isaiah	Micah
Deuteronomy	Ezra	Jeremiah	Nahum
Joshua	Nehemiah	Lamentations	Habakkuk
Judges	Esther	Ezekiel	Zephaniah
Ruth	Job	Daniel	Haggai
1 Samuel	Psalms	Hosea	Zechariah
2 Samuel	Proverbs	Joel	Malachi

Judaism arranges the same component books of its sacred scriptures in a somewhat different order and grouped as twenty-four books in three main groups, as follows:

- I. Torah, meaning "The Law," including Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
- II. Nebiim, meaning "The Prophets," including Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, The Twelve Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).
- III. Kethubim, meaning "The Sacred Writings," or "The Hagiographa," including Psalms, Proverbs, Job, Song of Solomon (or Song of Songs), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (counted as one book), 1 and 2 Chronicles.

Most of the selections from these documents which belong jointly to Judaism and Christianity are taken from the translation of them which has been the most widely used book in all English literature. Wherever a selection has no translation-reference supplied for it in the Reference-Notes, the reader of this *THLR* should understand that the translation of that passage has been taken from the "Authorized Version," sometimes also designated as the "King James Version," of the Bible.

The Holy Bible, Containing the Old and New Testaments, Translated out of the Original Tongues, and with the Former Translations Diligently Compared and Revised by a committee of forty-seven British scholars assembled at Westminster, London, in 1611 A. D.

The book has been reprinted more frequently, and has been issued in a larger total number of printed volumes, and has been retranslated into a larger number of other languages than has been the case with any other book which has ever been produced.

The foregoing revised by a committee of British scholars:

The Holy Bible, The Revised Version of the Old and New Testaments. Oxford University Press, 1881, and repeatedly.

Designated in this *THLR* as "English Revised Version" of the Bible.

The foregoing revised by a committee of American scholars:

The Holy Bible, Containing the Old and New Testaments, Translated out of the Original Tongues, Being the Version Set Forth A. D. 1611, Compared with the Most Ancient Authorities, and Revised A. D. 1881-1885, Newly

Edited by the American Revision Committee, Standard Edition. New York, Nelson, 1901, and repeatedly.

Referred to in this *THLR* as "American Revised Version."

In the year 1929 the copyright to the American Revised Version, Standard Edition of the Bible, was transferred to the International Council of Religious Education. Under their auspices a fresh revision by an American committee of Biblical scholars is in process, and is intended to be published not later than 1941.

In addition to the three foregoing translations, which are the most widely used translations, of the sacred scriptures of Judaism and Christianity, there should be mentioned several others, in part or in whole, as follows:

The Holy Bible, Translated from the Latin Vulgate, Diligently Compared with the Hebrew, Greek and Other Editions in Divers Languages, The Old Testament First Published at Douay, A. D. 1609, and the New Testament First Published by the English College at Rheims, A. D. 1582, Published with the Approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. New York, Benziger Brothers, Publishers to the Holy Apostolic See, 1899.

This translation of the Bible is usually designated as the "Douay Version"; it is the version accepted as authoritative by most Roman Catholic Christians. It contains the Apocrypha, books which are accepted by some, but not all, Protestant Christians. The most scholarly translation of those Apocryphal Books, equipped with a large amount of scholarly apparatus, is the following:

Charles, R. H. *The Apocrypha and Pseudepigrapha of the Old Testament*, 2 Vols. Oxford, Clarendon Press, 1913.

The Jewish Family Bible, Containing the Pentateuch, the Prophets and the Hagiographa in Hebrew and in English. This Bible is Printed with the Sanction of the Rev. Dr. Adler, the Chief Rabbi. And the English Translation Is the Anglican Version Revised by M. Friedlander, 4 Vols. London, Lider, 1881.

The Holy Scriptures according to the Massoretic Text, A New Translation by a committee of seven American Jewish scholars. Philadelphia, Jewish Publication Society, 1917; 6th ed. 1925.

Kent, C. F. *The Shorter Bible*. Vol. 1, *The Old Testament*. New York, Scribners; London, Hodder and Stoughton, 1918, and repeatedly.
Contains only selections from the Old Testament.

——— *The Student's Old Testament, Logically and Chronologically arranged, and Translated*, 6 Vols. New York, Scribners, 1904-1927.

Leeser, Isaac. *The Twenty-four Books of the Holy Scriptures, Carefully Translated according to the Massoretic Text on the Basis of the English Version after the Best Jewish Authorities, and Supplied with Short Explanatory Notes*. New York, Bloch Publishing Co., 1865; 7th ed. 1922.

Moffatt, James. *The Old Testament, A New Translation*, 2 Vols. London, Hodder and Stoughton; New York, Doran, 1924-1925.

The foregoing included in a one-volume edition:

The Holy Bible, Containing the Old and New Testaments, A New Translation. New York, Doran, 1922, and repeatedly. Since 1932 the American edition of this and the foregoing published by Harper and Brothers.

Smith, J. M. P., Editor, and a committee. *The Old Testament, An American Translation.* University of Chicago Press, 1927.

Referred to in this *THLR* by the abbreviated title *OTAT*.

The foregoing incorporated, along with Goodspeed's *New Testament, An American Translation*, into:

The Bible, An American Translation. University of Chicago Press, 1931.

Another translation of the Old Testament is being planned in the Series:

The Westminster Version of the Sacred Scriptures, edited by Lattey and Keating under the auspices of the Roman Archbishop of Westminster. London, Longmans, Green.

SHINTO

In the English language there exists no single inclusive title for the literature of the Shinto religion which might be designated as specifically and authoritatively canonical. However, the four following documents should surely be listed for the primary literary sources and standards of Shinto.

1. KO-JI-KI, "Records of Ancient Matters."

Chamberlain, B. H. *Ko-ji-ki, Records of Ancient Matters, Translated with Introduction and Notes* in "Transactions of the Asiatic Society of Japan," Supplement to Vol. 10. Tokyo, Asiatic Society of Japan, 1882; reprinted, Rikkyo Shu Printing Office, 1906; reprinted, Japan Times Publishing Co., 1920.

Isobe, Yaichiro. *The Story of Ancient Japan, or Tales from the Ko-ji-ki.* Tokyo, San Kaku Sha, 1928.

Contains "a free translation of selections from the Ko-ji-ki, which may well be called the Old Testament of Japan."—Foreword, pp. ii, vi.

2. NIHONGI, "Chronicles of Japan."

Aston, W. G. *Nihongi, Chronicles of Japan from the Earliest Times to A. D. 697, Translated*, 2 Vols. "Transactions and Proceedings of the Japan Society, London," Supplement 1. London, Kegan Paul, Trench, Trubner, 1896.

3. YENGISHIKI (or ENGISHIKI), "Institutes of Yengi (or Engi)."

Ten from among the twenty-seven Norito Rituals have been translated with notes in a series of four articles entitled "Ancient Japanese Rituals" which appeared in:

"Transactions of the Asiatic Society of Japan": the first three articles by Ernest Satow in Vol. 7 (1879) Part 2, pp. 95-126, and Part 4, pp. 393-434, and in Vol. 9 (1881) Part 2, pp. 183-211; the fourth instal-

ment by Karl Florenz in Vol. 27 (1899) Part 1, pp. 1-112. Those four instalments were assembled, and reprinted as a single Volume in "Transactions of the Asiatic Society of Japan, Reprints," Vol. 2 (1927), pp. 5-164. London, Kegan Paul, Trench, Trubner, 1927.

4. MANYO-SHIU, "Collection of Myriad Leaves."

Aston, W. G. *A History of Japanese Literature*. "Short Histories of the Literatures of the World" Series. London, Heinemann, 1898, again 1907.

At pages 36-48 contains ten selections from the Manyo-shiu.

Chamberlain, B. H. *The Classical Poetry of the Japanese*. London, Trubner, 1880.

At pages 33-114 contains sixty-six selections from the Manyo-shiu.

Forty-four of Chamberlain's selections are contained in:

——— *The World's Great Classics, Oriental Literature, with Critical and Biographical Sketches by Epiphanius Wilson*. Vol. 2 Part 2, "The Literature of Japan," pp. 225-255. New York, Colonial Press, 1900.

Another set of forty-four selections from Chamberlain's sixty-six selected translations from the Manyo-shiu (seventeen being different from the previous compiler's selections) are contained in:

The Sacred Books and Early Literature of the East, with an Historical Survey and Descriptions by C. F. Horne, Vol. 13, "Japan," pp. 181-217. New York and London, Parke, Austin and Lipscombe, 1917.

Dickins, F. V. *Primitive and Mediæval Japanese Texts, Translated into English with Introduction, Notes and Glossaries*. Oxford, Clarendon Press, 1906.

At pp. 1-303 contains a complete translation of the two hundred and sixty-four poems of the Manyo-shiu. The transliterated text of this document may be found at pp. 1-193 of a companion volume by the same author:

——— *Primitive and Mediæval Japanese Texts, Transliterated into Roman, with Introduction, Notes and Glossaries*. Oxford, Clarendon Press, 1906.

Last in the series of selections from Shinto in this *THLR* there have been arranged a few selections taken from documents translated in the following scholarly treatise which deals with the Shinto religion as a whole:

Aston, W. G. *Shinto, The Way of the Gods*. London and New York, Longmans, Green, 1905.

SIKHISM

GRANTH, "The Book,"
or GRANTH SAHEB, "The Lord Book,"
(or "The Sacred Book," or "The Holy Book")

The fore part of the Granth is sometimes designated as the "Adi Granth" (meaning "The Original, or The First, or The Earlier Granth") in distinction

from the later part, which is designated as the "Dasam Granth" ("The Granth of the Tenth Guru").

The largest portion of the Granth is written in the Gurmukhi language. But within the Granth there are some portions which were composed in six other languages of India, namely, Hindi, Marathi, Multani, Persian, mediæval Prakrit, and old Punjabi. This objective fact of the Granth being a linguistic composite is indicative of Sikhism's original spiritual purpose, namely, to effect a synthesis of different religious elements.

The text-edition of the Granth which has been used by the compiler of this *Treasure-House* was published in Lahore, and contains 1323 pages of text.

The Granth has never been translated complete into English or into any other language. This objective fact is not in accord with "the injunction of Guru Arjan [the compiler of the Granth itself] to translate it into Indian and foreign languages, so that it might spread over the whole world as oil spreads over water."—Macauliffe, *The Sikh Religion*, Vol. 1, p. viii, where the original Gurmukhi text of the passage is cited from the "Suraj Parkash," Ras 3, chapter 41; Macauliffe quotes the same command of the Sikh pontiff, Vol. 3, p. 60, footnote 3.

The only attempt at a consecutive translation of the Adi Granth into English is the following:

Trumpp, Ernest. *The Adi Granth, or The Holy Scriptures of the Sikhs. Translated from the Original Gurmukhi.* London, Trubner, 1877.

The series of selections taken from the Adi portion of the Granth, which are to be found in the foregoing translation by Trumpp, are always arranged in this *THLR* before the selections taken from the latter part of Sikhism's sacred scriptures, which are to be found in the successive volumes of the following translation of the Granth:

Macauliffe, M. A. *The Sikh Religion, Its Gurus, Sacred Writings and Authors*, 6 Vols. Oxford, Clarendon Press, 1909.

In the foregoing translation the Granth is presented, not consecutively in the canonical order of its component parts, but interspersed chronologically and topically into the scheme of Macauliffe's own lengthy presentation of the early history and literature of Sikhism; and, also unfortunately, that translator does not always indicate completely and precisely the documentary source of all his own selections from the Granth.

A few samples quoted from Macauliffe's selected translations are taken from seventeen sections of the Granth, but are not further documented—not even for their precise source from Macauliffe's six volumes—in the following essay and anthology.

Field, Dorothy. *The Religion of the Sikhs. "Wisdom of the East" Series.* London, Murray; New York, Dutton, 1914.

TAOISM

in the Chinese language

There is no single inclusive title for the documents which might be designated as the sacred or authoritative scriptures of the Taoist religion. However, the three following should certainly be included:

TAO TEH KING, "The Scripture of 'The Way' and of Virtue."

Alexander, G. G. *Lao-tsze, The Great Thinker, with a Translation of His Thoughts on the Nature and Manifestations of God.* London, Kegan Paul, Trench, Trubner, 1895.

The translation of the Tao Teh King, which is quite free, appears at pp. 55-114.

Balfour, F. H. *Taoist Texts, Ethical, Political and Speculative.* London, Trubner; Shanghai, Kelly and Walsh, 1884.

The Chinese text, as well as the English translation, of the Tao Teh King appears at pp. 2-48.

Carus, Paul. *The Canon of Reason and Virtue, Being Lao-tze's Tao Teh King, Chinese and English.* Chicago, Open Court, 1913 and again 1927.

This book is an abridgment of the same author's earlier volume:

——— *Lao-tze's Tao-Teh-King, Chinese-English, with Introduction, Transliteration and Notes.* Chicago, Open Court, 1898.

Chalmers, John. *The Speculations on Metaphysics, Polity and Morality of "The Old Philosopher," Lau-tsze, Translated from the Chinese, with an Introduction.* London, Trubner, 1868.

Giles, H. A. *The Remains of Lao-Tzu.* Hongkong, China Mail Office, 1886.

Giles, Lionel. *The Sayings of Lao Tzu, Translated from the Chinese, with an Introduction.* "Wisdom of the East" Series. London, Murray, 1905, and repeatedly.

Presents most, though not quite all, of the Tao Teh King in a topical arrangement.

Goddard, Dwight. *Laotzu's Tao, and Wu Wei*, two essays by Dwight Goddard and by Henri Borel. New York, Brentano, 1919.

The translation of the Tao Teh King appears at pp. 11-53.

Heysinger, I. W. *The Light of China, The Tao Teh King of Lao Tsze, 604-504 B. C., An Accurate Metrical Rendering, Translated Directly from the Chinese Text, and Critically Compared with the Standard Translations, the Ancient and Modern Chinese Commentaries and All Accessible Authorities, with Preface, Analytical Index, and Full List of Important Words and Their Radical Significations.* Philadelphia, Research Publishing Co., 1903.

Inouye, Shuten. *Laotse, Tao Teh King, Translated from the Chinese, with Critical and Exegetical Notes, Comparing Various Renderings in Chinese, Japanese and English, Including New English Versions by the Translator.* Tokyo, Daitokaku, 1928.

Kingsmill, T. W., has translated the Tao Teh King in *The China Review*, Vol. 24 (1899-1900), pp. 149-155 and 185-194.

The foregoing translation was published as a separate pamphlet.

- *The Tao Teh King, Literally Translated, with Notes.* Shanghai, Shanghai Mercury, 1899.
- Legge, James. *The Tao Teh King, Translated in SBE* 39.47-124.
- MacLagan, P. J. *The Tao Teh King* in "The China Review": Vol. 23 (1898-1899), Introduction, pp. 1-14, 75-85; *Translation*, pp. 125-142, 191-207, 261-264; Vol. 24 (1899-1900), *Index*, pp. 12-20, 86-92.
- Mears, Isabella. *Tao Teh King by Lao Tzu, A Tentative Translation from the Chinese.* London, Theosophical Publishing Society, 1922.
- Medhurst, C. S. *The Tao Teh King, A Short Study in Comparative Religion.* Chicago, Theosophical Society, 1905.
- Old, W. G. *The Book of the Path of Virtue, or A Version of the Tao Teh King of Lao-tsze.* Madras, Theosophical Publishing Society, 1894.
- *The Simple Way, Lao-tze, The 'Old Boy,' A New Translation of the Tao-Teh-King, with Introduction and Commentary.* London, Rider; Philadelphia, McKay, 1904, several reprints later.
- Tao Teh Ching, The Simple Way, or The Path of Virtue by Lao-tze, Translated, with Introductory Note by W. L. Hare.* Number 2 in "Oriental Classics" Series. London, Daniel, [1907].
- Parker, E. H., has a translation of the Tao Teh King in his *China and Religion*, at pp. 271-301. New York, Dutton, 1905.
- The same translation appears also in:
- *Studies in Chinese Religion*, at pp. 96-113. New York, Dutton, 1910.
- The same translation appeared first in:
- "The Dublin Review," July, 1903, and in January, 1904. Those two installments were assembled and reprinted as pp. 1-17 and pp. 18-40 of a pamphlet entitled *The Tao Teh King, A Translation of the Chinese Classics.* London, Luzac, no date.
- Shrine of Wisdom Editors. *The Simple Way of Lao Tsze, An Analysis of the Tao Teh Canon, with Comments.* "Shrine of Wisdom Manuals" Series. London, Shrine of Wisdom, 1924.
- The eighty-one chapters of the Tao Teh King are analyzed and classified under four main topics.
- Weis, J. G. *Lao-Tze's Tao-Te-King, with Comments*, 1923. A typewritten translation in the British Museum, London.
- Wu-wu-tze [and Phelps, L. P.]. *The Philosophy of Lao-tzu, Translated.* Chengtu Szechuan, China, Modern Industrial Society, Jeh Hsin Press, 1926.
- Contains the Chinese text as well as the English translation and also some notes.

KWANG TZE, also transliterated as CHUANG TZU.

Balfour, F. H. *The Divine Classic of Nan Hua, Being the Works of Chuang Tsze, with an Excursus and Copious Annotations in English and Chinese.* Shanghai and Hongkong, Kelly and Walsh, 1881.

Fung, Yu-lan. *Chuang Tzu, A New Selected Translation, with an Exposition of the Philosophy of Kuo Hsiang.* Shanghai, Commercial Press,

Giles, H. A. *Chuang Tzu, Mystic, Moralist and Reformer.* London, Quaritch, 1889; 2nd ed. revised, 1926.

Giles, Lionel. *Musings of a Chinese Mystic, Selections from the Philosophy of Chuang Tzu.* "Wisdom of the East" Series. London, Murray, 1911.

Legge, James. *Taoist Texts*, Vols. 1 and 2, in *SBE* 39.127-392; 40.1-232. Oxford, Clarendon Press, 1891.

TAI-SHANG KAN-YING PIEN.

Balfour, F. H., in *Taoist Texts, Ethical, Political and Speculative.* London, Trubner; Shanghai, Kelly and Walsh, 1884.

The Chinese text is to be found along with the English translation at pp. 103-118.

Douglas, R. K., in *Confucianism and Taoism* at pp. 257-271. London, Society for Promoting Christian Knowledge; New York, Gorham, 1911.

Legge, James, in *Taoist Texts*, Vol. 2, "Tractate of Actions and Their Retributions." *SBE* 40.235-246. Oxford, Clarendon Press, 1891.

Suzuki, D. T., and Carus, Paul. *Tai-Shang Kan-Ying Pien, Treatise of the Exalted One on Response and Retribution, Chinese Text and English Translation.* Chicago, Open Court, 1906.

Webster, James. *The Kan Ying Pien Book of Rewards and Punishments.* Shanghai, Presbyterian Mission Press, 1918.

Wieger, L. *Moral Tenets and Customs in China, Translated and Annotated*, Translated from French by L. Davrout, pp. 245-259. Ho-Kien-fu, China, Catholic Mission Press, 1913.

ZOROASTRIANISM

AVESTA, "[Books of] Knowledge" in the Avestan language

There exists no complete translation of the Zoroastrian Avesta made direct from the original text into the English language, as has been made into French and into German. However, there is a translation into English of a translation made into German:

Spiegel-Bleeck. *Avesta, The Religious Books of the Parsees, from Professor Spiegel's German Translation of the Original Manuscripts by Arthur Henry Bleeck*, 3 Vols. Hertford, England, Austin, 1864.

Selections taken from various parts of the Avesta are to be found in the following volumes:

Dawson, M. M. *The Ethical Religion of Zoroaster*. New York, Macmillan,

Haug, Martin. *Essays on the Sacred Language, Writings and Religion of the Parsis*. London, Trubner, 1878.

Modi, J. J. *Moral Extracts from Zoroastrian Books*. Mazgaon, Bombay, British India Press, 1914.

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TOPICAL INDEX

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The different religions are entered in the Index in the following abbreviated forms: **Bud.** = Buddhism, **Chr.** = Christianity, **Con.** = Confucianism, **Hin.** = Hinduism, **Isl.** = Islam, **Jai.** = Jainism, **Jud.** = Judaism, **Shi.** = Shinto, **Sik.** = Sikhism, **Tao.** = Taoism, and **Zor.** = Zoroastrianism.

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Justice

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- Perfect, perfection, perfect man**
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